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Calvinist Contact

March 4, 1988 / 43rd year of publication / No. 2108

REAL Women factions part ways

Marian Van Til

TORONTO, Ont. — REAL Women, the only conservative, "pro-family" women's group in Canada when it was formed in 1983, has produced an offspring. But it wasn't a pleasant birth.

Family Forum, the "biblically-based, pro-family" organization which emerged after a tension-filled REAL Women's meeting on Feb. 19 at the Royal York Hotel, was born out of a long-standing controversy between two camps within REAL Women. REAL Women ("Realistic, Equal, Active for Life") was formed to counter feminist lobby groups and ideology. Gwen Landolt, one of its charter members and driving forces, says its intent was always to be a conservative but not specifically Christian political lobby group.

Another member from the beginning, Femmie Vander Boom, disputes that. And therein lies the problem. Or part of it. The other part is Gwen Landolt herself, according to Vander Boom, also a former board member.

"It's very complicated; the problems have been building up over the last couple of years," explains Vander Boom.

Sue Rodgerson, former REAL Women board member and public relations co-ordinator, now with Family Forum, agrees. "We (the REAL Women board up until Feb. 17) inherited a problem from the former board," she says.

At the Feb. 19 meeting, a board of primarily Landolt supporters was elected. However, Lynn Scime, the president-elect was from the "other camp." Both sides agree that Scime realized that she would not be able to work with the newly-elected board and so resigned immediately. The several other board members in her "camp" resigned with her. Lettie Morse, a Landolt supporter, was then proclaimed president and other Landolt friends were appointed to replace the resigning board members. At that point, those who supported the resigning "camp" decided they should form a new group — Family Forum — which would realize their ideals of being a "research and information service" and support group for conservative Christians, men as well as women.

Political manoeuvring

Both Vander Boom and Rodgerson cite instances of the complicated political manoeuvring which has taken place within REAL Women in the last year and which led to the split. That manoeuvring was instigated by Landolt to suit her own purposes, they charge.

In the spring of 1983, about 15 women from various churches met to talk of forming an organization which would be sympathetic to their Christian, "family values." Gwen Landolt was the

Continued on page 3 ...

Pluralism comes before multiculturalism says CPJ

Robert VanderVennen

TORONTO — Accenting the difference between pluralism and multiculturalism, Citizens for Public Justice (CPJ) asked the Ontario Select Committee on Constitutional Reform not to ratify the Meech Lake Accord until it is amended to protect the rights of minority groups in society.

Gerald Vandezande and John Olthuis asked that Ontario not allow the affirmation of the special status of Quebec in the Accord to shut off protection of aboriginal rights, equality rights, national social programs, and the rights of other minorities.

Olthuis had everyone's attention when he argued for pluralism as a stronger priority than multiculturalism. He said that *pluralism* means that different people in society have different beliefs and wish to live in certain different ways. Governments should give room to different groups not only to think in distinctive ways but also to act with others on those beliefs, provided their actions do not interfere with the rest of society or harm the public interest. Groups should be able to set up distinctive institutions like schools, economic or environmental institutions, and should be protected in doing this just as Quebec's distinctiveness is rightly protected.

Continued on page 2 ...

Photo: Dept. of the Secretary of State

CPJ: Multiculturalism should be encouraged, but should not take the place of pluralism

Base communities worry the powerful

Paul De Groot

EDMONTON — One of Latin America's most common popular institutions is proving so successful that it has governments and international lending agencies looking worried.

Known as base Christian communities, the new institutions give the poor some say in their own destiny, teach them to work co-operatively, and offer biblical insights into their plight, says a Brazilian Catholic bishop.

Bishop Matthias Schmidt, visiting Edmonton as part of the Ten Days for World Development program, said development of base communities is a "major thrust" of Brazil's influential Roman Catholic hierarchy.

The communities, which first appeared about 15 years ago are simply groups of people who meet frequently to share common concerns, study the Bible, and celebrate.

"People are much more conscious now of their own dignity and what they can do," Schmidt said in an interview in Edmonton.

New awareness dangerous

The communities are perceived as dangerous by many Latin American governments because they have been major inspirations for the liberation theology movement, which encourages people to match their social and economic situation against the biblical understanding of justice.

Even some leaders of the church have warned against development of an "alternative" or "parallel" church which is out of the control of the church hierarchy.

Given the gap between rich and poor in Brazil, it is not difficult to see how quickly reflection on their situation could lead the poor to anger, Schmidt said.

His own diocese of Ruy Barbosa is dominated by large landowners who pay low wages to landless peasants and who guard their rights to the land jealously.

"When I came into the diocese I found places where houses had been bulldozed over or burned. Landowners turn their cattle onto the peasants' land and hire henchmen to kill off their enemies and rivals," Schmidt said.

"I either had to take (the peasant's) side or deny the gospel."

Democratic communities

Since they have no formal structure, it is impossible to count the number of base Christian communities in Brazil, but estimates range from about 60,000 to 100,000.

Continued on page 2 ...

Thinkbit

"Smoking is stepped-up pollution, the introduction of filth into a once pure environment."

From: a book of essays on adolescence

A first-hand view of the Olympics

Photo: Grade 9 student, Heather Salomons

CALGARY — The Grade 9 class of the East Edmonton Christian School stopped only long enough to pose for this picture in Calgary last month. The class spent three days in "Cowtown" exploring the wonders of the XVth Winter Olympics. The students enjoyed being a part of the tremendous Olympic events which celebrated the exhibition of many God-given talents. (See story page 2)

In this issue:

Cinema summaries examines Oscar nominee, "Full Metal Jacket" . . p.8
Stained glass making is a centuries-old art p.10
Dean McRae outlines two approaches to helping solve emotional problems p.12

News

Pluralism comes before multiculturalism

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Multiculturalism, on the other hand, refers to distinctive ethnic customs like dress and special celebrations. Multiculturalism should be encouraged, but it should not take the place of the richer and more meaningful pluralism that our society needs.

Amend Meech Lake Accord

Noting that the process at Meech Lake saw the provinces take new powers for themselves as a tradeoff for the designated special status of Quebec, CPJ asked the Ontario legislature to press for five significant amendments to the Accord.

First, the rights of our aboriginal peoples as a distinct society should be entrenched because they are the founding people of Canada.

Second, standards for national social programs should be protected from weakening by provinces that prefer not to have the programs.

Third, equality rights, including those that affect women, should not be jeopardized in Quebec by the possibility that Quebec could pass a law denying certain rights on the basis that the Accord says they are a distinct society not subject to all the provisions of the Accord.

Fourth, the Accord should be amended to provide a constitutional process for entrenching the rights of Canada's many diverse linguistic, racial and cultural communities.

Fifth, the Accord should not give veto power to each province over key constitutional amendments like the creation of new provinces.

Committee to stimulate pluralism

CPJ also urged the Ontario government to set up a special commission to assist and advise the Premier with plans on how to encourage public diversity which he can bring to the First Ministers Conference. Its mandate would be to develop options for a responsible political and legal response to the many differences in values, beliefs, institutions and practices that are present in Ontario as well as in the other provinces.

The legislators were definitely interested in CPJ's submission, asked a number of fruitful questions, and expressed hearty appreciation to CPJ at the close of its half-hour presentation on Feb. 18.

Base communities worry the powerful

... continued from page 1.

The communities are firmly democratic, offering each person an equal voice in collective decisions. Schmidt has applied similar concepts to the church: in assemblies in his diocese, the bishop has one vote, like everyone else.

To counter the spread of base Christian communities, the Brazilian government has begun to develop secular alternatives, with assistance from international agencies such as the World Bank. Groups of people are offered money, something the church does not have, to build clinics, schools, water supplies and other necessities, Schmidt said.

The effort has been successful in attracting some of the leaders of the base communities.

"For people who are suffering for lack of money, and dying of hunger, this is a very attractive option," Schmidt said.

"The young technicians who work on these programs will even use the Bible" when promoting them, Schmidt said.

Christian communities share power

A significant difference between the secular collectives and those sponsored by the church is that the base Christian communities emphasize shared decision-making and decentralization of power. The secular communities limit decision-making to the elected leaders of the communities.

Abuses by those leaders have prompted some Brazilians to desert the government sponsored co-operatives and rejoin those sponsored by the church.

"We know that power has a tendency to corrupt, and once you get it into your hands it is difficult to give up."

Developing of new social structures will have a greater impact on poverty in Brazil than aid from the First World, Schmidt suggested.

The church does a small amount of direct assistance to the poor, but its main work is to "create a space where people don't have to look over their shoulder," to speak out against evil in society and to offer a sanctuary where people's spiritual needs can be met.

"I cannot go before the Lord and say 'I have fed the hungry' unless I have done everything I can to bring about agrarian reform," Schmidt said.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

Abortion decision: Unprecedented opportunity for Christian action

Although those of us who oppose abortion on demand were stunned and saddened by the sweep of the recent Supreme Court decision on abortion, there are many positive possibilities that flow from the judgment. It provides an unprecedented opportunity for Christians to contribute to a new debate on abortion and related issues. For example:

- The abortion debate that centred around abortionist Henry Morgentaler's clinics contributed little to a resolution of the issue, either way. That's because it focused on access to abortions. If one accepts abortion as a purely medical issue (which, of course, it is not), then it follows under Canadian law, that women should have full access to medical services without discrimination. The Supreme Court only said the current law did not meet the requirement of equal access under the Charter of Rights. We have abortion on demand now, not because the court affirmed that "right," but only because the law that restricted abortions was struck down.
- The old abortion law was not a good one because it did not define what was meant by a woman's health and left the door open to widespread abuse and uneven application.
- The absence of a law restricting abortion creates a wide open situation that only the most extreme abortionist supports. Most others, including all the Supreme Court Justices, agree that the state can regulate access to abortions to protect the life of unborn children. That's exactly what the legal debate should be about. Although we shouldn't be overly optimistic, pro-life convictions can have a significant impact on the federal government's proposed legislation.
- The present situation of abortion on demand (with the exceptions of British Columbia, Saskatchewan and Prince Edward Island which restrict funding) puts pressure on pro-life groups, churches and other agencies to begin proposing or providing alternatives to abortion for women in desperate circumstances. If we are truly pro-life, it's not enough to just be *against* abortion.
- New developments in medical technology are constantly undermining the case for abortion on demand. Technology is making "fetal viability" (outside the womb) occur earlier and earlier. This considerably strengthens the case for restricting abortions, even though it does not add anything to the argument that life should be protected from the "moment of conception."

I have been encouraged by some of the media commentary on the issue since the court decision. The public debate on abortion is now (finally) being linked to the issues of medical ethics and technology and the responsibilities of the state for the life of the unborn.

Nevertheless, as a recent *Calvinist Contact* editorial pointed out, the debate is really over the hearts of the Canadian people. And the belief in an individual's "rights" rather than our responsibility to our creator, now has deep roots in the public's minds. Still, this decision creates as significant an opportunity for public evangelism as we have had in a long time. Let's not let it pass by.

William van Geest works for Public Affairs Management, a Toronto government relations firm. He is responsible for a service which analyses Canadian political trends.

Students enjoy Olympics

Ed Top

CALGARY — Eighteen pairs of teenage eyes were bombarded by a vibrant international mosaic earlier this month. After four months of preparation the Grade 9 students of East Edmonton Christian School were in Calgary, were finally at the XV Winter Olympics. Containing their excitement had almost been too much to ask, especially after watching the opening ceremonies on TV. But at last the day had come and there they were, below the towering olympic torch, surrounded by the world's nations.

Meeting the nations

The students were immediately treated to the invigorating action in downtown Calgary on the first evening of their three-day stint. The olympic city became the world's playground where medal and cultural exchanges, mixed with skyscraping-laser shows, capped the day's competitions with memorable flair. Over 20,000 people crowded the city square every night to witness the excitement of the medal presentations.

The Edmonton students met people from every corner of the planet. "People were very friendly," said student, Dorothy Szelekovszky. "Almost every other person we met was from out of the country or from some other continent. Our teacher assigned us to interview them."

"We went to some pretty exciting events," said Allen Woudstra, another student. "The Swiss-Canadian hockey game was great. We had seats close to the Canadian bench!"

The students earned over $3,000 in three months to support their trip to the games. The Christian Reformed Church (CRC) community was instrumental in supporting the students. They stayed at the First CRC in Calgary which saved the 14-year-olds a lot of money. Six parents and home room teacher, Ed Top, accompanied the students.

"It's difficult to evaluate such a trip. Each student and parent took home different impressions. One thought most commonly shared was the amazing chemistry of human relationships represented at the games. It's a reflection both heart-warming and humbling," said Top.

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Pressreview

Carl D. Tuyl

The Province of Ontario established another record: its inhabitants use twice as many prescription drugs as other Canadians, which in some circles will prove what was long believed: that Ontarians are an unhealthy bunch of people. One paper advocated the return to old home remedies and refresher courses in the preparation of chicken soup. Well-informed sources hereabouts maintain that a generous helping of cognac will do more for a common cold than the equivalent dose of Neo-Citron. I would not know about that, for common colds do not affect me. I get the uncommon kind, the kind that makes your nose act like a waterspout on a parched lawn.

Speaking about drugs: it seems that the multi-national drug manufacturers have declared war on the no-name producers for marketing the cheap kind below the prices of their competitors. In the end, and you can bet your bicycle bell on that, it is going to cost you a whole lot of money.

★★★★

Kamerad Waldheim gave a televised version of "Ich habe es nicht gewissen." The trouble for him is that more and more people in his own country begin to believe not only that Kamerad Waldheim knew, but that he even might have had a hand in the Holocaust.

Clashes between Israelis and Arabs continue, with bloody results. An American member of a United Nations observer team was kidnapped, and the whole force of the American power is not able to bring him back; nobody knows where this prisoner and others are being kept. President Reagan spoke about the possibility of a rescue mission, but how do you find a needle in a haystack?

★★★★

The Pope established his independence from the ecclesiastical bureaucracy by suggesting that the church sell off its holdings and give the proceeds of those sales to the poor. The assembled cardinals and bishops of the Curia hurried to add their comments: "He does not mean what he says." Like true bureaucrats everywhere they scrambled to supply their own exegesis: it was a merely theoretical thought!

★★★★

Privatization spreads like soap in a bubble bath among the governments of the world. The latest one to get the bug is President P.W. Botha from South Africa, who, we thought, would have other problems on his albino mind. Privatization is a sort of nice word for union-busting and freeing the world from socialism. Our own B.C. Premier, VanderZalm, is the world's recognized champion in privatization. If given half a chance he would sell all his prisons, complete with inmates, to the highest bidder.

The sight of picketlines is a familiar one in Canada. Nine out of 10 times the strike is about money or indexed pensions. In Yugoslavia's Lubljana, workers went on strike shouting, "We want bread." Cut-backs in wages there are imposed by the government to fight inflation which is now running at 160 per cent.

★★★★

The Vancouver Symphony went belly up. An event like that rips the heart out of a community, but it certainly was not merely lack of financial support that caused the orchestra to fold. Its board of directors was a house divided, and the society's infighting resembled a scarred battlefield.

★★★★

Life continues to be drenched by disappointments. I compose my literary masterpieces, pay three bucks for their delivery to the address of *Calvinist Contact*, only to see them disappear in the innards of Canada Post forever. What would the world say if a VanGogh were lost in the mail? Or imagine the howl of indignation if the Prime Minister's pay cheque would not be delivered. Or what if the original manuscript of the Charter of Rights got stuck in a mailtruck? The universe would rise in protest, and be painted red with slogans of revolution. So what happens if one of my columns gets lost? Nary a word, that's what. In sheer disillusionment I am contemplating an alternative lifestyle, like a Dutch Mennonite. I'll grow a beard, wear long johns, buy a horse, and move to a farm in Mongolia. There I would drink only decaffeinated orange juice, eat healthy stuff like snails and frog legs, and read only local papers. On second thought I don't know whether I could live without batteries. So forced by circumstance, I must continue my non-alternative style and pay three bucks for my stuff to get lost.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

REAL Women factions part ways

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motivating force behind that effort."

The group became REAL Women and grew to its current 4,500 members, with small chapters across Canada. Landolt says the group has 40,000 members. Membership numbers are one example of a small issue that became contentious and illustrates Landolt's control, says Vander Boom.

Exaggerated numbers

Vander Boom was the keeper of the group's computerized membership list. At a time when she knew REAL Women had only 350 members, Landolt told the press and government representatives that there were 10,000, Vander Boom explains. She says she discussed the issue with Landolt because she was disturbed by the dishonesty of representing themselves as a much larger group than they really were. The issue came up frequently after that, Vander Boom says.

Vander Boom says Landolt insisted that the exaggeration was necessary to get press attention and government financial support. Vander Boom and Rodgerson say their main concern has been the group's moving away from admitting to being a Christian organization.

At a REAL Women meeting in June 1987 Rodgerson quotes Landolt as saying, "We can't have anymore of this God stuff." Rodgerson says, "She [Landolt] sees it as a political liability to appear to be a Christian organization."

Landolt herself admits, "Many MPs would not relate to it being a scripturally, biblically-based group. They would not be influenced by that."

"Using scriptural quotes [in REAL Women's promotional literature] is not wrong in itself, but perhaps not helpful," she says. She adds that even Catholics might be offended by overt biblical references because "they aren't too scripturally oriented."

Lobby group for all stripes

She believes the group should be one to which women can bring their "private beliefs" and find support for them, but that it should be equally appealing to Buddhists, Jews and Christians, for example. Rodgerson and Vander Boom say the group would have welcomed anyone who agreed with the "Judeo-Christian principles" upon which the group was founded — principles cited in its promotional literature; but even so, they say, it was intended to be inter-denominational, not inter-faith.

Landolt, a non-practising lawyer, insists that REAL Women was from the start intended to be a political lobby group and not primarily one for the education and support of its own members. That's why the group didn't apply for tax-exempt status, she says.

She insists that neither her personality nor her ambitions had anything to do with board members resigning *en masse* in February 1987, and with the current controversy. In her view, REAL Women "hit a crossroads": First, would there be more emphasis on education? Second, would they be partisan (she charges that several former board members wanted the group aligned with the Christian Heritage Party and the Family Coalition Party; they charge she is a "Tory first, a REAL Woman second"). And third, would they be more biblically-based?

Healthy row or painful fight?

Landolt said repeatedly while being interviewed that allusions to her being a difficult personality are "part of their campaign to say it's one person's fault. It was part of a political campaign to gain the upper hand." She seems to relish the controversy: "I think that all this controversy will strengthen our [conservative] position," she says. "There's been so much growth in the pro-life, conservative movement. All of us are now able to refine our point of view."

Vander Boom and Rodgerson, however, express sorrow over the events which led to the split in REAL Women.

Rodgerson says, "When I first knew Mrs. Landolt, I admired her highly. She's decisive, capable. It's only when you get to know her up close that you see that her idea of the truth is often highly coloured. She's not a team player."

With Family Forum, Rodgerson "hopes to accomplish what we were hoping to do with REAL Women. You can't expect people to act if they don't have the information they need to move on, to contact MP and MLAs, school boards and so on."

Vander Boom, who has given a number of speeches to church groups on behalf of REAL Women, says her experience with the group has been an ordeal which has affected her health, "I didn't know what I was getting into; I was naive," she admits. "I'm a more suspicious person now."

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Editorial

A disgusting repentance

I should really rejoice, because sinner Jimmy Swaggart has repented. But for some reason I have more problems with Jimmy's repentance than with his sin. I heard him confess over the radio and I read what he said again in the newspaper; it turned my stomach.

Mrs. Swaggart was apparently on stage, sitting behind her husband, and God was on his throne while Jimmy publicly addressed both in turn and confessed to them. That's what bothers me. I don't want to be present when Jimmy confesses to his wife and to God. There is something obscene about that. Why do television evangelists like him always insist on showing us their bowels?

His voice wavering with emotion, Swaggart said to his audience, "God never gave man a better helpmate, a companion to stand beside him than my wife, Francis." Next he addressed his wife (all on stage, mind you, while television cameras and microphones picked up the action): "I have sinned against you and I beg your forgiveness." Next he addressed God as "my Lord and my Saviour, my Redeemer, the one who I serve and I love and I worship .... I have sinned against you."

The crucible of taste

I can't nor may I judge whether Swaggart's repentance is genuine. Proverbs 17:3 tells us that "The crucible [is] for silver and the furnace for God, but the Lord tests the heart." I *am* judging the appropriateness of mass media repentance. Something tells me that Swaggart was stage managing the expression of his own repentance, and that doesn't seem right. You can't stage manage humility.

Swaggart remained in control. He even managed to patronize his wife and God by saying how wonderful they were. All the time he was shedding his "10,000 tears" as he asked himself "10,000 times," Why? I guess Swaggart is in good company when he refers to a lot of crying. David says in Psalm 6, "All night I flood my bed with weeping and drench my couch with tears." But I don't remember David trying to count those tears.

"Why did I do it?" Swaggart wants to know. The answer is simple. He gave in to temptation because he is a sinner just like the rest of us. Some of us *think* adultery; some of us *do* it. Some of us offer sex to our spouse as a kind of reward; others of us unfeelingly engage in marital sex. Whoever is without sin, cast the first stone.

I am not shocked that Swaggart may have visited a prostitute, though it clearly is sin. I am shocked at his vulgar display of repentance. What kind of testimony is that to sensitive believers and unbelievers? God save us from witches, drugs, AIDS and 10,000 television tears.

BW

Letters

Prisons are for punishment

Ron Dube gave us a good inside look at what is going on in Millhaven (C.C. Jan. 29). It must be a miserable place to spend part of one's life.

In order to reflect properly, it would take too much space to answer all allegations Dube made, but let us look at some.

He writes, "Many people (outside prison) feel justified applauding the destruction of life that takes place in there." But let's first ask why these prisoners are in there. No, they are not the only sinners. We are all sinners. But there is a difference. They were found guilty of a crime.

In other words, they are criminals, people who have no respect for someone else's life and/or property. Some have killed, others have raped and/or ruined fruitful lives and have caused immeasurable harm to innocent victims.

I do not believe in revenge or torture. I do believe in justice, that criminals be punished according to the crimes they committed.

What Canada needs is workcamps, places where prisoners have to work for their room and board and that are self-supporting.

That "Millhaven adds millions of dollars to the local economy" is a farce. I just wonder where all these millions come from. Surely not from prisoners, but from the taxpayers, who have to foot the bill.

What I missed in the article was a sincere expression of remorse and repentance to God first and to society also.

J. Braacx,
Burnaby, B.C.

1988 is a good year for giving

At the beginning of the year it is a good idea to review our giving to the church.

Most average income persons in 1988 will receive a refund of approximately $430 for every $1,000 in donations. This was only $300 for people with taxable incomes in 1987 of $13,000 - $20,000 (gross income probably in the $25,000 - 35,000 range).

Many of us can increase our $1,000 gift to about $1,200 and still have the same after-tax money to spend. Given an increase for inflation, it could probably go to $1,300.

This also points out the importance of using church envelopes. Realize that in 1988 a $1 bill on the collection plate is the same as $1.75 in your envelope.

These changes in the Income Tax Act are explicitly created by our government to encourage initiative in the voluntary and charitable sector. They indicate that the government wants charities to do more and have the resources with which to do it. It is a way in which the government increases the power of your dollar and is hoping that you will pass on the additional savings through more generous gifts.

Harry Houtman,
Toronto, ont.

Look for another Elijah

Prime Minister Brian Mulroney tells us that soon we will have a federal election. The leader of the Opposition, Mr. Turner, and Mr. Broadbent expect this also. Christian Heritage Party leader Ed VanWoudenberg has written that maybe this election will come too soon. Is this a plea for support?

Are you aware, fellow Christians, what is at stake? In the days of Ahab, Elijah called unto the people: "Choose you this day whom you will serve, God or Baal?" How is the situation today? Is it too much to say that we are ruled by a godless government who very rarely, if ever, takes into account what God says?

We see and hear this very clearly in laws dealing with abortion, homosexuality, marriage, Sunday observance, etc.

Would it not be nice, by the grace of God, to hear next year in the commons debates the voice of Ed VanWoudenberg as an Elijah in the midst of many false prophets telling the government and all society "This is what the Lord says"? Wouldn't it be nice if the churches with God's help could give VanWoudenberg a Daniel on his side for this great but difficult task!

Family Peter Vandenberg,
St. Thomas, Ont.

More than two Ontario trustees balked

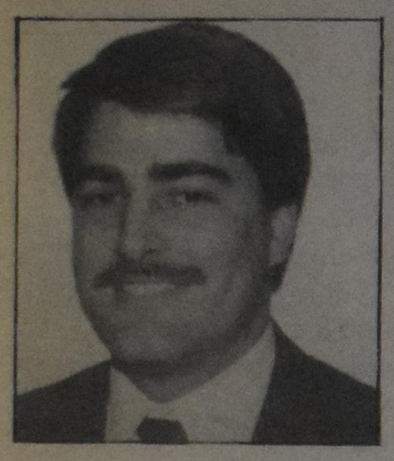
I have read with interest the article by Dr. Robert Vandervennen about the Calvin College Board of Trustee decision regarding the teachings and writings of Calvin Science professors. (C.C., Feb. 26) I appreciate the fact that the article reflects fairly accurately the decision of the board and also the spirit in which it was made.

However, towards the end of the article the reader could be left with the impression that of the Ontario trustees only the Revs. Klomps and Katerberg expressed reservations. I also have concerns and reservations, even though I do not profess to have all the answers to a difficult and complex issue, and I admire the professors for their honesty and courage.

My understanding of the synodically adopted guidelines for the interpretation of scripture and the doctrinal statements of the Christian Reformed Church led me to conclude that the professors are in conflict with these guidelines, also known as Report 44. My integrity demanded that I along with some other trustees registered my negative vote.

Hilbert Rumph,
Drayton, Ont.
Classis Huron trustee

FETISHES/DAVE FEDDES



A pyrrhic* victory

One ardent supporter of abortion hailed the recent Supreme Court decision as "the greatest advance for women since they won the right to vote." There are many claims made by pro-abortion people, but this one is hard to beat for sheer stupidity.

Radical feminists were overjoyed by the court's insistence that the woman has the right to control her own body, including her own reproductive system. The absolute right of the individual to do as she wishes with her own body means, of course, that prostitution can hardly remain illegal. If a woman wishes to rent out her body, that is her business. Society has no right to force its morality on a woman who believes that renting her body to sex-starved men will be her best source of income. Any degree of pornography, no matter how degrading, must also be allowed. A law to the contrary will infringe on the absolute right of a woman to control her own body.

Complete responsibility

Abortion activists want the decision to abort a baby to be a choice left strictly to the woman, in consultation with her doctor. The courts may not enforce the right of anyone, not even the father, to insist that the baby be brought to term. This position has a necessary consequence. If the woman alone has the right to decide the fate of the fetus, then the woman alone should have the legal responsibility to care for the baby. She should have no legal right to child support from the father, since she, and she alone, had the legal right to keep or abort the baby. If the woman is given complete sovereignty over the life of the unborn baby, then she must also take complete responsibility if she chooses to have the baby.

We can see yet another result of this great "advance" for women by looking at other societies. Many women who are pregnant have a gender test done to determine the sex of the unborn child. If the baby is female, she is aborted. Male births significantly outnumber female births. We may not like that very much, but if we are truly pro-choice, then we cannot make laws against such practices. Some countries have passed laws against gender tests because they are afraid they will run low on women. They would not be in that bind if they had not allowed abortion on demand in the first place.

These, then, are some things which should result from the Supreme Court's decision if they are consistent with their philosophy. If this abortion decision is a grand advance for women, I would certainly hate to see what a defeat would do. Women cannot afford many "victories" like this one.

Dave Feddes is pastor of Westmount Christian Reformed Church, Strathroy, Ont.

** A pyrrhic victory is one by which the victor loses more than he gains. It pertains to Pyrrhus, king of Epirus, who invaded Italy to assist the Tarentines against the Romans. He was victorious in the first battle but lost as many soldiers as the other side, causing him to exclaim, "One more such victory and I am undone."*

Longer Letters

Bowmanville students have not joined terrorists

As Grade 12 students at Durham Christian High School, we were surprised to read what C. Keith Oosthoek from Beaconsfield, Que., wrote in the Feb. 5 issue of *Calvinist Contact*. We felt this way because we couldn't believe the purpose of Durham's Middle East conference could be so misinterpreted. We would like to clarify this misunderstanding and share a bit of how we feel about this week and what we have learnt.

"Blessed are the peacemakers for they will be called sons of God." (Matthew 5:9)

God has given us a mandate to love our neighbours, to show concern for them, to hurt when they hurt, and to rejoice when they rejoice! At this moment there is a lot of hurting in the Middle East and as Christians we can't sit idle. God calls us to take action.

But how can we act if we don't understand the issues, and the points of view of the people? Neither history books nor any other textbook can bring across the feelings of an Israeli or Palestinian in person. This past week provided us with ample opportunities to actually meet and discuss with such people, to try to understand them.

How well does the media portray what actually happens in the Middle East? Can we accept everything we see on our screens as the truth, let alone the whole truth? We don't believe so! Neither can we accept what the Israelis or Palestinians say as the whole truth. We weren't looking for a solution to all the problems in the Middle East. We were looking for an understanding of the problem. We're dealing with people, people with beliefs and feelings. We can't run away from them and bury our heads in textbooks!

It would be pretty naive of us to think that we have found solutions to the problems in the Middle East, solutions for which people have been looking for the past 40 years. But we have certainly increased in knowledge and insight during this past week. This knowledge and insight has been given to us by God, and with His blessing we will be able to put it to use in his Kingdom.

This past week hasn't changed us into terrorists, Muslims, or anything else, but rather has instilled in us a desire to reach out. If every time someone rejected God, God in turn rejected him, many of us wouldn't be Christians today. Instead God is patient and loving. As Christians we have to be open to non-Christians and never give up. "If God is for us, who can be against us?" (Romans 8:31)

Grade 12 at
Durham Christian High School,
Bowmanville, Ont.

Able to stand up for Christian faith

A letter was written by C. Keith Oosthoek of Beaconsfield, Que., on Feb. 5, 1988, in response to an event occurring at Durham Christian High School. As a student at the school, I would like to respond.

I was shocked after reading what was said, because so many positive and uplifting remarks had been made about our Special Emphasis Week. To hear that someone thought it was an inappropriate topic amazed me. We as a student body had a really excellent week. We began to comprehend what is occurring in the Middle East, something which we would never have understood just from the press, or other material.

We have been brought up and were taught our Christian belief. We have faith in it and are able, with the help of parents, staff, Christian community, and other students to see how our faith differs from others and we are able to stand-up for what we believe.

By actually meeting some people who have personal experiences with the issues, we can see and understand the different problems much more clearly.

We did not have this week to solve the problems, but rather to become aware of them and understand that without both sides working together and abiding in God's forgiveness, there is no peace.

Anita Bandstra (Grade 12),
Lindsay, Ont.

Letters

Homosexuality does not equal promiscuity

The interesting, informative, constructive, and generally sensitive press overview about AIDS in your issue of Feb. 19, 1988, will, I am sure, have been read by many Christian Reformed homosexuals. They often read such pieces. Partly because of the fear that they will find confirmation of the rejection patterns they have come to expect. Partly also because they hope that this time there may be some understanding.

In many ways, I think, their hopes were not altogether disappointed. Allow me to suggest, however, that the article also kept the fear alive. Let me explain.

Toward the end of the article there occurred the phrase: "... the homosexual lifestyle, with its resultant sexual promiscuity." That phrase is misleading. It creates the impression that homosexuals have a lifestyle that is necessarily promiscuous, as well as that heterosexuals do not have such a lifestyle.

Two things about this are misleading. One is that promiscuity is very much a part of modern sexuality, both heterosexual and homosexual. Hence, AIDS is sexually spreading into the heterosexual community as well. The other is that, just as not all heterosexual people are promiscuous, so also not all homosexuals are promiscuous. Not even those homosexuals who are sexually expressive. Homosexuals also know couples who live in faithful relationships, some for as much as a lifetime. Many more have a deep yearning for such faithfulness and struggle to attain it as much as most heterosexuals, though often with the same tragic result as heterosexuals.

I write this in order to help all of us become more sensitive about how we express ourselves about homosexuals, now that AIDS has again brought them into the public eye and many of us are reading and talking about them. Homosexuals, especially Christians who are homosexuals, are a fragile and vulnerable group of people, whose attempt to live moral lives requires us to be as supportive as we can be.

Not only their struggle in the face of the AIDS tragedy which especially hits that group, but their entire struggle to lead normal lives and be respected and accepted by us requires that we be very careful especially about language we use in public.

Hendrik Hart,
Toronto, Ont.

Beyond Belief

Church

Marian Van Til, church page editor

Ukrainian concordance produced in Canada

Paul De Groot

Two years of typing and less than 20 minutes of work by a mainframe computer have produced the world's first concordance of the Bible in Ukrainian.

The book, about to be published by Gospel Literature in Native Tongues (GLINT) of Willowdale, Ont., is the brainchild of an Alberta man who speaks less than 100 words of Ukrainian.

But Philip Ewing, an engineering graduate of the University of Alberta, saw the concordance as a way to put his computing skills and his Christian convictions together. Ewing calls the project a "millennium gift to Ukrainians," who this year celebrate 1,000 years of Christianity.

A concordance is a Bible study guide which identifies each occurrence of every word in the Bible, with the exception of prepositions, articles and other very common words.

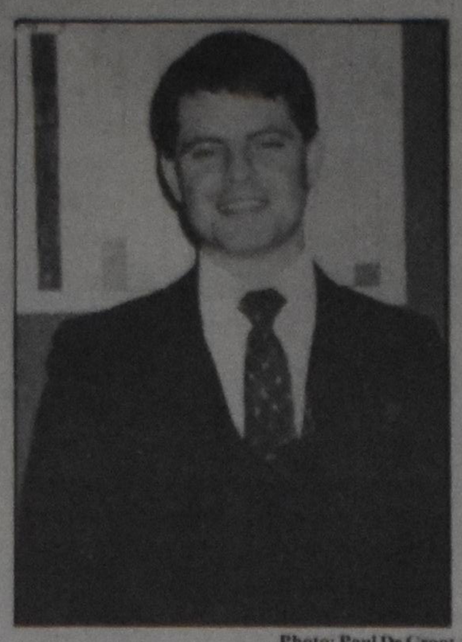


Photo: Paul De Groot

Philip Ewing, creator of the first Bible concordance in Ukrainian.

I know it's in there ...

"To the average person a concordance is not all that important. But to anyone involved in teaching, a minister, pastor or lay teacher, it's very important. It's a way to find what you know is in the Bible, but can't locate," said Heather Percy, executive director of GLINT Canada, during a visit to Edmonton.

Someone trying to find the story of Jesus feeding the 5,000 with a few loaves and fishes, for example, can look up "loaf," "bread," or "fish" in a concordance and find the passage in about a minute.

A computer engineering graduate of the University of Alberta, Ewing first learned that there was no concordance in Ukrainian from a man who attended his church in Edmonton. Ewing began to look at applying a computer to the immense task of producing a concordance.

"I didn't realize how big a job it would be," he said this week from Toronto, where he now works for IBM.

Ewing spent about four months designing the software which would read the text of the Ukrainian Bible and sort the words alphabetically. But there were a few hurdles to overcome before a computer could tackle the job: the Ukrainian Bible was not available in a form which a computer could handle. It would have to be typed on to computer disks before the words could be sorted.

And before it could be typed in, a computer had to have the proper codes for the Ukrainian alphabet.

Ewing ended up writing software to permit typists to use the Ukrainian alphabet, and also to read the data off disks and sort it.

Steady support

About 20 people, many of them Ukrainians, have supported the project over its four-year history. They raised funds and helped get a government grant to type the Ukrainian Bible into computer-readable form.

The project hit high gear after Ewing graduated from the University of Alberta and moved to Toronto. Two Ukrainian-speaking students were hired there, with the aid of a federal grant, to do the typing.

One outcome of the project is a more accurate Ukrainian Bible. The most widely used version is a translation by the late Dr. Illarion Ohienko, a metropolitan of the Ukrainian Orthodox Church. The translation is used by both Protestant and Orthodox believers, but it was produced under considerable pressure (it was begun in Ukraine when Stalin, no friend of the Ukrainian Orthodox, ruled the Soviet Union) and some typographic errors crept in.

Cautious revision

The editors of the new text, including Edward Bustynski, professor of Ukrainian at the University of Toronto, were cautious in making changes, Ewing said. Metropolitan Illarion had such a command of the Ukrainian language that some words which might appear to be typographic errors are actually legitimate words, used to express some nuance in the text. In all, about 100 changes were made to the text, Ewing said.

The shortest part of the whole project was actually sorting the words. IBM donated about $10,000 worth of time on a mainframe computer. The computer took 12 minutes to pick out each of 600,000 words with their context, a process involving about four billion separate steps. The machine then took less than one minute to sort them alphabetically, and another three minutes to format the text for printing.

Even though the concordance has not been advertised, or the final book even bound, about 3,000 copies have already been ordered.

"I don't know how people found out about it, but the word seems to be getting out," Ewing said.

GLINT is also negotiating with the Soviet government to send about 5,000 copies of the concordance to Ukraine, said Percy.

For Ewing, the project is largely over, but the task of producing concordances may not be. There's a Croatian who has suggested that Ewing tackle a concordance in that language, and a Bengali mission group has approached him to tackle a concordance in their language, he said.

Hong Kong exodus prompts criticism by mission leader

Ron MacMillan, ODNS Asian Correspondent

HONG KONG — A prominent mission leader, George Verwer has stated that he is "distressed" by the growing exodus of Christians from Hong Kong and said they should instead try harder to evangelize China's "one billion souls."

Speaking on Jan. 22 to a packed congregation in St. Andrew's Church, located off Hong Kong's prime shopping street, Nathan Road, Verwer said, "It really does distress me how many Hong Kong Chinese seem to get a missionary call to Vancouver, San Francisco, Los Angeles, New York and London." He added, "This would not bother me if I saw evidence of the Hong Kong Chinese totally committed to the evangelization of one billion souls in the huge land of China, just a half hour's drive from here. But I don't see this commitment."

Verwer's surprisingly candid remarks come at a sensitive time for Hong Kong citizens. Evidence is mounting of a significant "brain drain" as Hong Kong Chinese grasp at any chance to secure a foreign passport prior to China's reappropriation of the colony in 1997. A 1987 survey has revealed that in the first nine months of the year, three times as many Canadian visas were issued to Hong Kong immigrants than during the same period in 1986.

Emigration fever

Another survey, conducted by the Hong Kong Institute of Personnel Managers, reported in *China News* and *Church Report* (No. 1087), shows that "the number of executives leaving Hong Kong exceeds the number of those moving into Hong Kong by 760 per cent." The governor of the territory, Sir David Wilson, attempted to calm the situation by maintaining that "the outflow of capital and workers was at a normal level given the health of the local economy," but despite his remarks "emigration fever" remains high.

To what extent Hong Kong's Christian population of just under 400,000 is participating in the exodus is not known. But Verwer urged the Christian community not to succumb to the panic and to view the 1997 handover more positively. He said, "See it as your opportunity to do more for the people throughout the whole of China."

Operation Mobilization hopes to receive notification from the Chinese authorities "within the month" as to whether the "Doulos" will be granted permission to visit Xiamen and distribute educational literature. Verwer also confirmed that following the recent shipwreck of the "Logos" off the Argentine coast, OM directors were considering buying a larger replacement ship. He stressed that no decision has yet been made.

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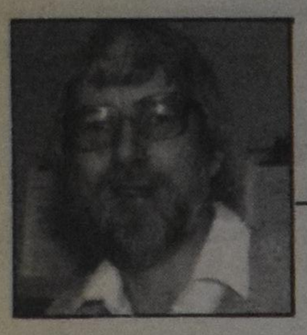

A Presbyterian Comments

Rising above moral outrage

Robert J. Bernhardt

Several recent decisions have stirred a strong response in the Christian community. The overturning of Canada's abortion law by the decision of the Supreme Court has created confusion for everyone and consternation for many. The declared intention of the Ontario government to transfer the authority to regulate Sunday retail shopping to the municipalities is being seen as the beginning of the end. The federal governments proposed legislation with respect to pornography has created one of those complex situations where you can't tell the good guys from the bad.

As these are all issues upon which many Christians have taken strong public stands, it is not surprising that recent events have generated strong verbal responses from the Christian community. Indeed, silence would hardly seem appropriate. However we must quickly rise above moral outrage and act constructively if those most directly concerned are to be helped.

Seek care and protection

For example, what will we do to assure that pregnant women are not subjected to greater pressure now to submit to abortions? What are we prepared to do as a Christian community to support the unmarried woman who is willing to give birth to her child? What are we prepared to do to provide suitable adoptive families for the newborn? What will we do to assure that doctors who do not wish to perform abortions of convenience still have an accepted place in obstetrics and gynaecology? What can be done to secure assurance that nurses will not be unfairly penalized for their reservations about participating in abortions? How tragic it would be if all the medical personnel with scruples about abortions were to be squeezed out of the whole field of obstetrics!

Protect the worker

When we look at the matter of retail shopping on Sundays are we able to see that the first and most basic objective is not to obstruct the shopper but to protect the worker? How ready are we to fight for an employee's right to a weekly day off for religious reasons? This is not an issue on which politicians, provincial or municipal, want to take a stand. Are we prepared to offer sensible, sensitive and practical suggestions which may help lawmakers write legislation that will express the concern to preserve, as much as possible, a common pause day in our retail endeavours? Are we prepared to take positive initiatives in an area in which the Christian community has frequently acted only to protect a status quo that no longer even existed?

Agree upon controls

On the topic of pornography, are we prepared to be less determined to ban publication and more inclined to regulate distribution? Will we be able to recognize that not even Christians are able to be unanimous on this topic and that there is a legitimate basis for certain differences of opinion? Will we be willing to set aside our indignation in favour of constructive efforts to shield the young (who ought not to be exposed to certain things) and the sensitive (who wish not to be exposed)? The challenge is not about the exploitation of children in the production of pornography. We could all agree on that without much difficulty. The problem is in being willing to acknowledge finer lines of difference and to seek mutually acceptable controls.

In a society in which Christian values and principles have a much diminished place, we cannot expect every law to reflect our viewpoint as clearly as we might desire. Warnings about the hazardous implications of unhealthy social choices or bad laws need to be expressed. But hopefully we will care enough to also propose concrete and constructive suggestions that will protect those who would otherwise be victimized. Legislators need our counsel and not just our criticism.

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ont.

Operation Mobilization plans to replace Logos

MIDLAND PARK, New Jersey (EP) — Leaders of Operation Mobilization have announced plans to replace the mission ship M.V. Logos, which was destroyed after running aground on rocks at the tip of South America Jan. 4.

Over $700,000 has been donated toward the Logos replacement, according to an OM report. After outstanding debts are paid, nearly $300,000 will be left over toward the purchase of a new vessel.

After 17 years of itinerant evangelism to over 400 ports in 107 countries, the M.V. Logos was destroyed in the Beagle Channel off Tierra del Fuego at the southernmost tip of Argentina when it ran aground.

The 2,300-ton Logos had just finished a tour of Chilean ports and was headed for Puerto Madryn. The loss of cargo was estimated at $700,000, including $125,000 worth of printed material. Many of the ship's personnel lost all their possessions, saving only the clothes they wore as they made their escape.

Most of the staff and crew members of the ship have now been relocated to their homes or other places of service, including OM's sister ship, the Doulos.

Gifts from the U.S. are being deposited into a New Logos Ship Fund chaired by John Kyle, co-ordinator of Mission to the World and director of Urbana '87. Other members of the special committee include: Dr. Adrian Rogers, president of the Southern Baptist Convention; Dr. Ted Engstrom, president emeritus of World Vision, Stuart and Jill Briscoe of Elmbrook Church in Waukesha, Wisconsin; Dr. Ralph Winter, director of U.S. Center for World Mission; Melody Green of Last Days Ministries; and Dr. Franklin Graham, president of Samaritan's Purse.

The Logos was used to visit ports where the OM team distributed literature, ministered to local Christians, and held evangelistic services.

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June 17 to August 12	628	N/A	448
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Family

Mother's day

Ron Dube

Happy Mother's Day. Once again we get to express our appreciation for all that our mothers have done for us. We make a special effort to recognize the love, tenderness and warm comfort that she has given to us so freely.

"But wait a minute, it isn't Mother's Day. It's only March and Mother's Day is in May." If these last words describe your thoughts, then this article is especially for you.

Why should it be necessary for us to wait until the month of May to show our appreciation to our mothers for what they have done for us for 12 months of every year? It is sad that many of us choose to do so only after the commercials tell us to. We can all remember some special moment of which our mother has been a part since the last time we celebrated Mother's Day.

So rather than waiting for May, why not surprise your mother tonight by doing something special, just for her. Your mother deserves more than one day a year. Let her know in a special way how much you love her for being such an important part of your life.

Happy Father's Day. Once again we get to express our appreciation for all that our fathers .... Well, you know the rest, I hope.

Who knows, if we can learn to do this with our mothers and fathers, we may grow to share the same love and respect for other family members. Maybe, even our neighbours. Happy Neighbour's Day!

Ron Dube is a prisoner in Collins Bay, Ont.

small talk

Alice Los

Home wherever you live

Before the end of this coming summer my husband and I hope to move into our very own house. This will be a much anticipated first for us. We have always been tenants or, rather, we were always given the use of a house owned by whichever church my husband happened to be serving as pastor at the time. Mostly, we have enjoyed that privilege. Our family learned to live carefully with other people's property. We tried not to hammer nails into walls needlessly or cause too many spots on the carpets.

We made the most of positive features of a particular house — such as a fireplace or a beautiful view — and tried to ignore its less desirable characteristics. When it came time to pack up and leave, our children gained comfort and security from seeing our well-worn couch and peculiar Dutch bookcase with the same old books in the new living room again. They found their roots not in just one town or house that saw them grow and mature, but in an atmosphere that spelled home wherever we lived.

Plenty of room

One by one, our children have gone off to establish their own homes and my husband and I are left where we started off close to 38 years ago. Then, the two of us moved into a rambling house which served as the parsonage of my husband's first charge in our native Holland. We had eight sizeable rooms to ourselves but we often shared them with the parishioners, who used to visit a lot.

Our second home, in Friesland, was bigger yet. It was flanked on one side by the church, which easily and consistently held 800 of the faithful on Sunday, and by the town's only cafe on the other side. The firehall stood across the street and this proved to be a hard-to-ignore disadvantage! More than once we were jolted out of a deep sleep when its siren tore asunder the quiet of the night and half the town came running to find out where the fire was. Yet, that house, too, came to hold many wonderful memories for us.

It was also the home from which we emigrated to North America, a continent where "adequate housing" may be broadly defined. Too often it means opulence. Lately, it also includes depressing conformity, with a gas barbecue on every deck, and a double garage, with a door to an oak-clad kitchen.

Where the heart is

Happily, individuality still counts. Therefore, a ramshackle building on several acres of land, with lean-tos and a few sheds, qualifies as well (if the owner has a positive mind). And so does a neat little cottage built brick-by-brick by a proud young man for his family.

Our own soon-to-be-erected house will rest on a small acre with a sweeping view of the East Ontario countryside. It will be more than adequate, which makes me grateful. It will be our own, which makes me excited. If I ever want a patio or to have the kitchen painted, it won't show up as a frivolous, disputable item on the church's ledger!

All the same, as I frequently remind myself, it will again be only a temporary abode. Even if we hope to enjoy it for a long time to come, we should not put too much stock in it. After all, we haven't arrived yet. When that day comes it will be good to know that our *real* estate is waiting for us, bought and paid for. And to think that never in our whole life did we work one day for it!

Alice Los lives in Kemptville, Ont.

Cinema summaries

Marian Van Til

Full Metal Jacket

Rated R
Stars Matthew Modine, Lee Ermey, Vincent D'Onofrio
Written by Stanley Kubrick, Michael Herr, Gustav Hasford
Directed by Stanley Kubrick

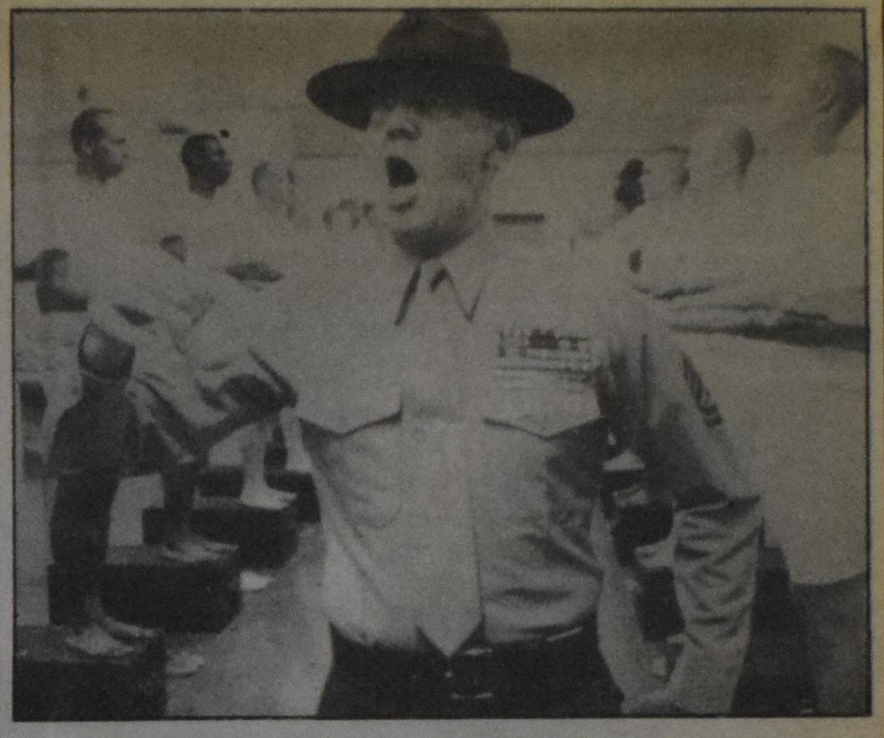
Full Metal Jacket is not a "nice" movie: it holds out not an ounce of comfort to viewers. Given that it is a movie about war — the Vietnam War — perhaps it could be argued that that makes it a success. War, after all, is not comfortable.

From beginning to end, Kubrick doesn't let up. The film opens at boot camp where a savage drill sergeant relishes the job of turning his "ladies" not into men, but into killing machines. Scene after scene exhibits his viciousness and the gradual transformation of his men. Those scenes stun, occasionally amuse (for a few seconds of relief), but ultimately exhaust viewers.

This isn't the first time Kubrick has shown us the anatomy of violence. *A Clockwork Orange* was an horrific picture of young Britons gone rampant in early 1970s London. But this time, it's not alienated punks who go on a rampage. It's the U.S. Marines who originate the violence and hone it into an eerie, all-encompassing religion.

This is civil religion taken to its fanatic extremes. The men are taught they were "born to kill"; they learn to pray to their rifles, without which they are nothing. (A "full metal jacket" is a magazine of live ammunition.)

There is a relentlessness about this film that is numbing. The violence and tension are so pervasive that it all ceases to elicit any overt emotional response from viewers. One gets used to it. If nothing else, that helps illustrate Kubrick's point that violence seeps into the human heart, mesmerizing and eventually paralyzing those it controls; it grips its hosts in weird and unexpected ways like some horrifying Unholy Spirit.



After the boot camp scenes, the film follows one soldier who becomes a journalist for *Stars and Stripes*. He is not an easy convert to this military-induced religion. But eventually, he has to confront the violence within himself in a flesh, blood and guns way, instead of with pen only. And, of course, he'll never be the same.

It is doubtful, however, that this film succeeds in getting viewers to confront their own depravity; its lasting effect on audiences is probably minimal — the characters are not sympathetic, on the whole, and the savagery gears viewers, early on, to shut down emotionally. Kubrick's film has a chilling message which leaves audiences strangely cold.

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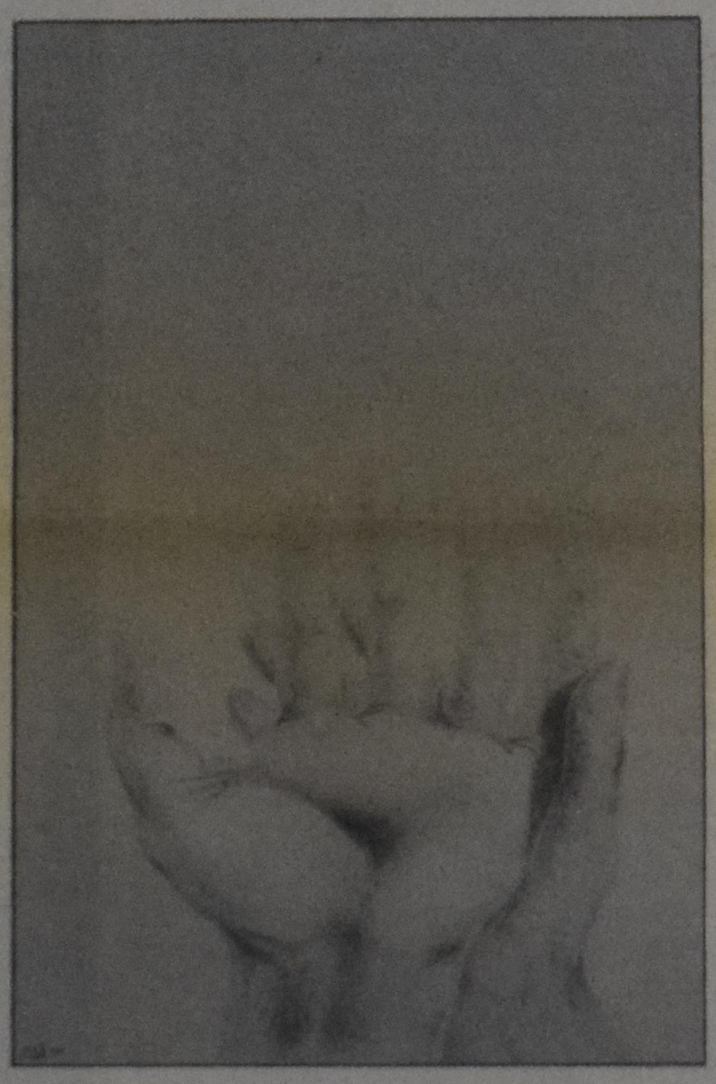
Why did Jesus die? In his meditation "Friends of God," Wayne Brouwer tackles this question. See page 20.

Meditation

The following piece is a dramatic dialogue that two prisoners at the Collins Bay penitentiary held at last summer's Gospelfest. One, representing a prisoner, stood in front of the audience; the other, representing God, was in a hidden space and his voice could be heard over the speakers. We thought we would share this with our readers. For the greatest benefit, we recommend a dramatic reading at a group event. (BW)

If God should speak

1) Our Father, which art in heaven ..."
2) Yes.
1) Don't interrupt me, I'm praying.
2) But you called me.
1) Called you? I didn't call you. I'm praying, "Our Father, which art in heaven."
2) There! You did it again.
1) Did what?
2) Called me. You said, "Our Father, which art in heaven." Here I am, so what's on your mind?
1) But I didn't mean anything by it. I was, you know, just saying my prayers for the day. I always say the Lord's Prayer. It makes me feel good; kind of like getting a duty done.
2) All right, go on.
1) "Hallowed be thy name ..."
2) Hold it! What did you mean by that?
1) It means ... it means ... good grief! I don't know what it means. How should I know? It's just part of the prayer. By the way, what does it mean?
2) It means honoured, holy, wonderful.
1) Hey! That makes sense. I never thought what hallowed meant before. "Thy Kingdom come, thy will be done on earth as it is in heaven ..."
2) Do you really mean that?
1) Sure, why not?
2) What are you doing about it?
1) Doing? Me? Well, nothing, I guess. I just think it would be kind of neat if you got control of everything down here like you have up there.
2)Do I have control of you?
1) Well, I go to church.
2) That isn't what I asked you. What about that habit of lust you have? And your bad temper? You've really got a problem there! The way you spend your money — all on yourself. And what about the kind of books you read?
1) Stop picking on me! I'm just as good as some of the rest of those phonies at church.
2) Excuse me. I thought you were praying for my will to be done. If that is to happen, it will have to start with the ones who are praying for it, like you, for example.
1) Oh, all right. I guess I do have some hang-ups. Now that you mention it, I could probably name some others.
2) So could I.
1) I haven't thought about it very much until now. But I really would like to cut out some of those things. I would like, you know, to be really free.
2) Good. Now we're getting somewhere. We'll work together, you and I. Some victories can be truly won. I'm proud of you.
1) Look, Lord. I need to finish up here, cause they just called "jug-up" ... "Give us this day our daily bread."
2) Aren't you overweight enough as it is?
1) Hey! Wait a minute! What is this? "Criticize Me Day?" Here I was doing my religious duty, and all of a sudden you break in, and remind me of all my hang-ups.
2) Praying is a dangerous thing. You could wind up changed, you know, that's what I'm trying to get across to you. You called me, and here I am. It's too late to stop now. Keep praying, I'm interested in the next part of your prayer. (pause) ... Well, go on.
1) I'm scared to.
2) Scared? Of what?
1) I know what you'll say.
2) Try me and see.



1) "Forgive us our debts, as we forgive our debtors.
2) What about Susan?
1) See? I knew it! I knew you would bring her up. Why? Lord, she told lies about me, cheated me out of some money and never paid back that debt she owes me. I've sworn to get even with her.
2) But what about your prayer?
1) I didn't mean it.
2) Well, at least you're honest; but it's not much fun carrying that load of bitterness around inside, is it?
1) No, but I'll feel better as soon as I get even. Boy, have I got some plans for Susan. She'll wish she never did me any harm.
2) You won't feel any better. You'll feel worse. Revenge isn't sweet — think of how unhappy you already are. But I can change all that.
1) You can? How?
2) Forgive Susan as I have forgive you. Then the hate and sin will be Susan's problem, not yours. You may lose the money but you will have settled your mind.
1) But Lord, I can't forgive Susan.
2) Then I can't forgive you.
1) Oh, you're right. You always are. And more than I want revenge on Susan, I want to be right with you. (pause) ... (sigh) ... all right, all right, I forgive her. Help her to find the right road in life. She's bound to be awfully miserable now that I think about it. Anybody who goes around doing the things that she does to others has to be out of it. Someway, somehow, show her the right way Lord, and help me to forget it too.
2) There now! Wonderful! How do you feel?
1) Hmmm ... well, not bad. Not bad at all. In fact, I feel pretty great! You know, I don't think I'll have to go to bed uptight tonight for the first time since I can remember. Maybe I won't be so tired from now on because I'm not getting enough rest.
2) You're not through with your prayer. Go on.
1) Oh, all right. "And lead us not into temptation, but deliver us from evil."
2) Good! Good! I'll do just that. Just don't put yourself in a place where you can be tempted.
1) What do you mean by that?
2) Quit hanging around with that one group which is always getting into trouble. Change some of your friendships. Some of your so-called friends are beginning to get to you. They'll have you completely involved in wrong things before long. Don't be fooled. They advertise they're having fun, but for you it would be ruin. Don't use me for an escape hatch.
1) I don't understand.
2) Sure you do. You've done it a lot of times. You get in bad situations, you get into trouble and then you come running to me. "Lord, help me out of this mess, and I promise you I'll never do it again." You remember some of those bargains you tried to make with me?
1) Yes, and I'm ashamed, Lord, I really am.
2) Which bargain are you remembering?
1) Well, the time I almost got caught cheating on a test. I remember telling you. Oh, Lord, don't let her tell the teacher. If she doesn't, I promise I'll be in church every Sunday and do anything you want me to do."
2) She didn't tell, but you didn't keep your promise, did you?
1) I'm sorry, Lord, I really am. Up until now I thought that if I just prayed the Lord's Prayer every day, then I could do what I liked. I didn't expect anything to happen like this — that you'd really listen.
2) Go ahead and finish your prayer.
1) "For thine is the Kingdom, and the power and the glory, forever."
2) Do you know what would bring me glory? What would really make me happy?
1) No, but I'd like to know. I want to please you. I can see what a mess I've made of my life. And I can see how neat it would be to really be one of your followers.
2) You just answered the question.
1) I did?
2) Yes, the thing that would bring me glory is to have people like you truly live me. And I see that happening between us. Now that some of these old sins are exposed and out of the way, well, there's no telling what we can do together.
1) Lord, let's see what we can make of me, OK?
2) Yes, let's see.
1) Amen.

Feature

Bert Witvoet

Stained glass windows are not for seeing through. If anything, they allow one's vision to come to the window, only to turn it back again on the viewer. Even the outside light that filters through the kaleidoscope of colours and shapes is not so much for seeing as for dreaming. The windows tell a gospel story, but along with the telling they create a mood.

Coloured pieces of glass placed in a lead frame are simple materials that harmonize with the large stone walls, oak pews and oak-and-lead pipe organs that one often associates with places where stained glass is found. Can there be a better place to worship the Creator of all elements, the purifier of hearts tainted with impure metals, the builder of the new city made of gold as pure as glass?

Luxfer in Concord

Stained glass windows have belonged to the Christian era since the Middle Ages. They are the kind of church artifacts that one tends to connect with established religion. That's one of the reasons stained glass windows are not found in most immigrant churches of the Reformed faith. But that fact does not deter a Reformed, immigrant family to craft stained glass windows.

Meet Reinder Vanderboor and family, "artists and craftsmen in stained glass" operating a company called Luxfer in Concord, Ont. (Concord is a wart sitting on the northern skin of Metropolitan Toronto.)

Luxfer is a company that started in Germany in the 19th century. The Latin name stands for "light" and "iron." At that time Luxfer was making prisms that reflected natural light into buildings. It wasn't until 1906 that the company started to make stained glass windows. The name was still appropriate for the new operation. Reinder Vanderboor (65), who immigrated to Canada in 1955, joined Luxfer three years later.

Reinder or "Van," as most people call him here, was already an experienced craftsman who had started his apprenticeship in The Netherlands in 1936. He studied glass making in a studio in Groningen, taking two apprenticeships of seven years each, with two years overlapping. All in all, he spent 12 years studying such aspects of the trade as designing, cutting, painting, installing and the history of stained glass.

A family affair

In 1986 the retiring owner of Luxfer wanted Van to take over the business. By this time Van was also near retirement age and not really interested in going into business for himself. However, his children *were* interested. Rommie and Sonja Vanderboor and John and Tina Berkhuizen decided to buy the business and make it a family affair.

Dad was still the kingpin, of course, with his skill and expertise, but his son Bill had been in the business, too, since 1968. Joining the work force in 1986 were Van's wife, Nettie, daughter Tina, daughter Netty, Rose Hellinga (married to a cousin) and lone non-relative, Alan Blackmore. Alan is a skilled and experienced craftsman from Wales.

Together they operate a flourishing business that designs and makes stained glass windows for churches across Canada. One of the company's major projects was producing 31 windows for St. Andrew's Presbyterian Church in Windsor, Ont. Six of these windows present the figures of Christ and of five apostles; 25 windows tell the story of salvation from the Old and New Testaments. The windows were completed in the fall of 1975.

Limited art form

Van sees making stained glass as an art form with built-in limitations. The location of the window determines the amount and kind of light that will filter through. The material is limiting, as one can go only so small with pieces of glass framed by lead. (People and objects, and identifiable parts of people and objects, are usually framed with lead). Since windows need to be looked at from a distance, the picture will not have a lot of minute detail.

Other limitations are that the window has to fit the building — one doesn't put modern pictures in an old building; the window has to bring the gospel. (This requires faith, says Van). In addition, the colours used in the glass follow a tradition of colours and their meaning in the history of stained glass. All of these limitations combined with others make this art form a demanding one that requires much knowledge and expertise.

The process

The manufacturing of stained glass windows starts with drawings that are either supplied to or done by Luxfer. From this initial sketch a "cartoon" — a full-sized, black-and-white drawing — is made, which is then traced on to brown paper (the cut line). Next, sections, representing pieces of glass, are cut out, coloured glass with different textures is chosen (some panes are plain, most are textured glass). The coloured glass is cut according to the patterns and then painted.

A stained glass painter works backwards, Van explains. He or she first applies lines on the glass, then makes the whole thing a dark mat, then lightens it by brushing, rubbing or needling. The artist uses vitreous paints — a dry powder that is mixed with water. Then the glass is fired in a kiln. More brushwork is applied and the pane is fired again.

After this, the pieces are glazed — assembled in lead H-tracks — in sections that are usually two feet high. Wherever the lead butts, solder is applied. The glass is cemented into the lead track, which is then closed down. The cement waterproofs the window and stiffens it. Later on, the sections are installed to form the whole window.

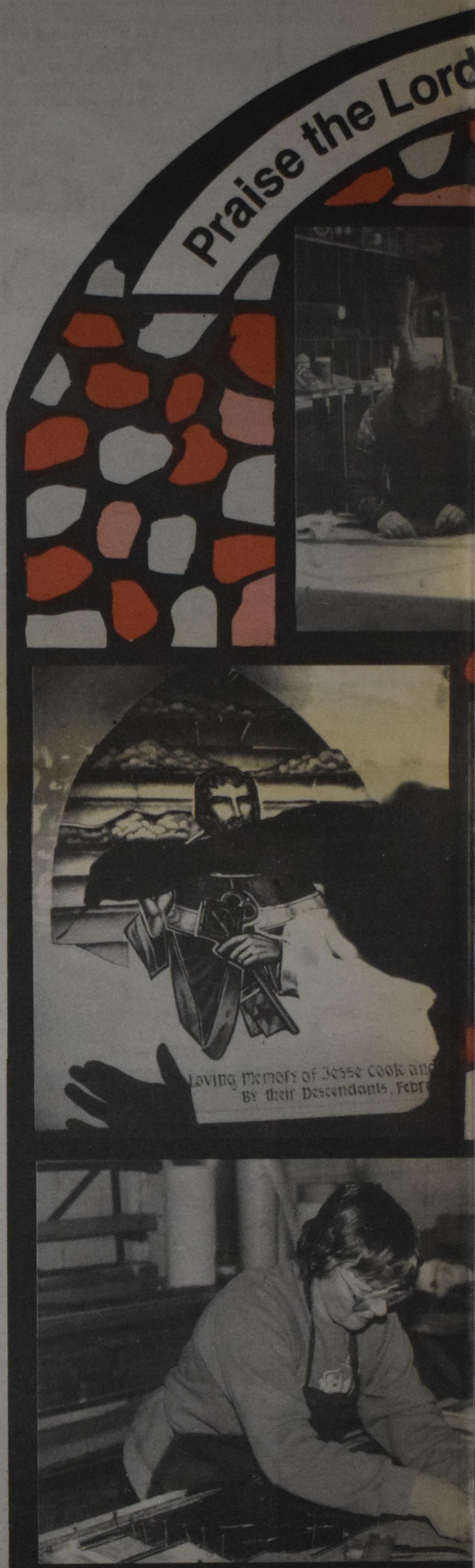
Many of the colours used for Jesus and the apostles have been established by church tradition, which started in the ninth century AD. According to this tradition, blue is the colour of faith; purple the colour of doubt; red the colour of blood and love; white, purity or sinlessness. Before the eighth century, the church relied more on symbols, such as the fish and the key.

"Reformed" objections

It is unfortunate, says Van, that Reformed churches tend to shy away from stained glass windows. When asked what kind of objections he runs into, Van explained that some people think that a stained glass window violates the second commandment, "You shall not make a grave image." "But these people forget the second part," he says, "which reads that the purpose of this command is that people not *worship* images. That's the point." He refers to the Old Testament passages in which God instructs Moses to put pictures of angels and flowers on curtains in the tabernacle.

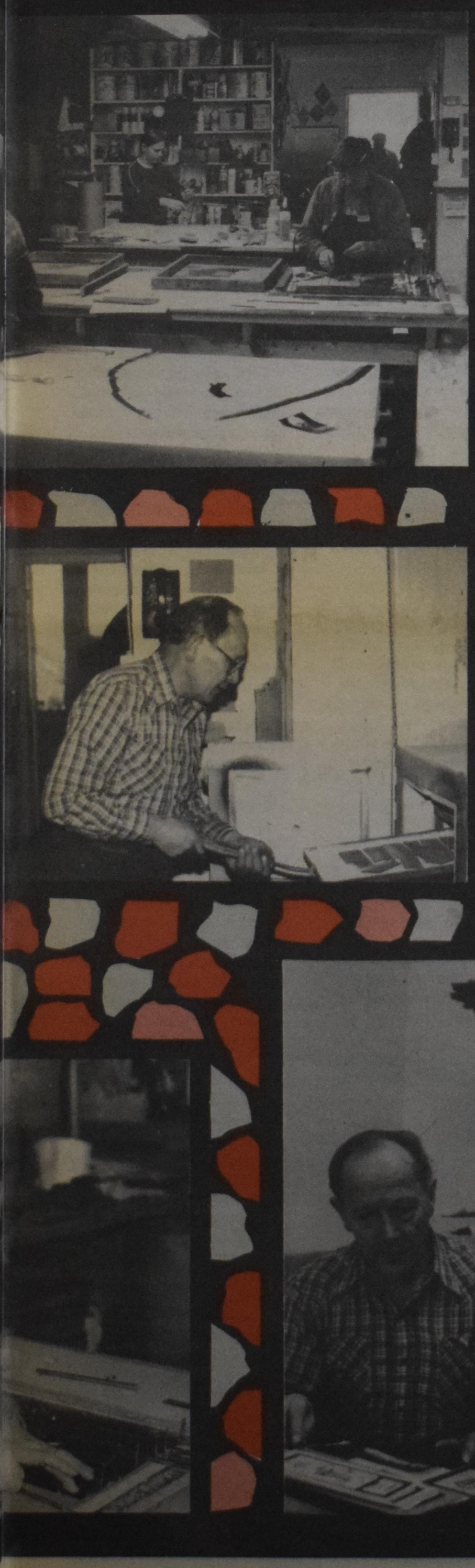
Van realizes that one could worship a window. But that depends very much on the artist, he feels. He will not paint a window that he feels may lead to idolatry. He will not paint Mary as the queen of the Church, for example. He does not mind painting her in a prominent position, since Mary was special in the history of salvation, having influenced the life of Jesus and being called blessed among women. But Van's windows always preach salvation by grace alone. "I paint gospel, not heresies," he says.

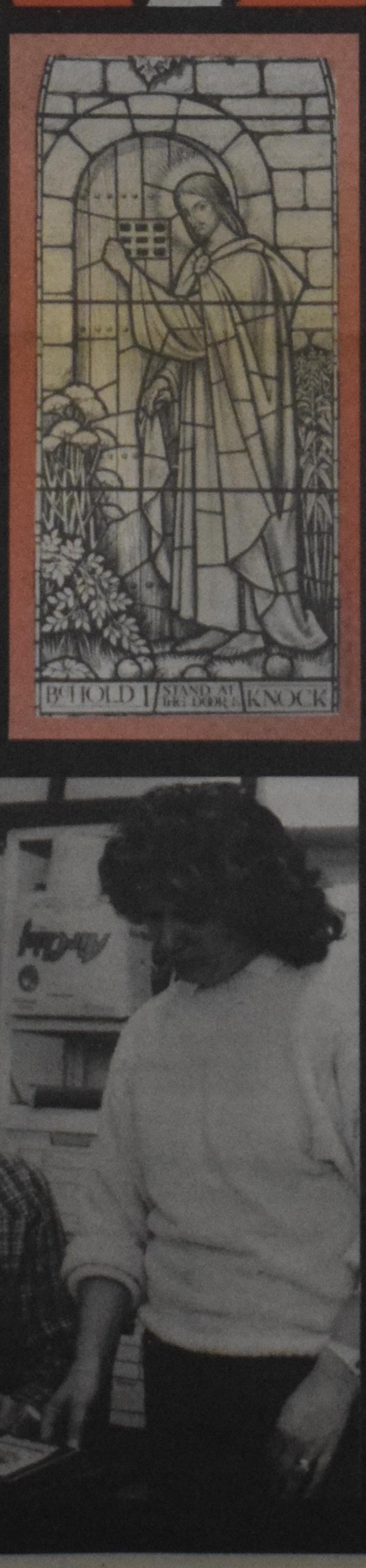
A second objection by Reformed people may be the cost, Van admits. The base



A report on an unusual family business

... with coloured windows!





price, not including extra figures asked for and the cost of installation, is $210 per square foot. The average window, two-and-a-half by seven feet costs about $4,000 plus installation. Such windows are usually donated by an individual, a family, or a fundraising group, he says.

Inspiration and teaching

Van believes that his windows can be used for inspiration and teaching. He makes reference to a minister in the Dixie Presbyterian Church in Mississauga, who is often inspired by the window showing Jesus the Good Shepherd, installed at the end of the church opposite the pulpit. It reminds him of his own task. "I feel like the eyes of Jesus are watching me," he has said. This pastor often uses the windows of his church as a teaching tool in his children's message.

Stained glass windows beautify the meeting place of the church and remind them of the facts of their faith, he says. They provide a good atmosphere for worship. Coloured and muted light adds to the feeling of joy and mystery which are all part of the faith. The light that comes through these windows is never the same. A cloud can alter the light, a tree moving, a car passing by — all affect the way the light hits the window and passes through it.

Van believes that the use of banners in Reformed churches is a step toward a greater appreciation for stained glass windows. He is currently planning a set of windows for the worship place in Holland Christian Homes, a senior citizens' home, in Brampton, Ont. These windows show a cautious movement in the direction of gospel-telling windows — they present colour and symbols, but no figures or biblical scenes.

Different tastes

Choosing subjects for windows depends largely on the brand of faith, on the congregation or the personal taste of the minister or committee chairperson, says Van. The apostle Peter is in great demand among Catholics, with the apostle Paul doing very well in Protestant churches. Christ is popular in all churches, especially in scenes portraying the Good Shepherd, Jesus knocking at the door and Jesus with the children.

Catholic churches like to go with a large number of saints whereas Protestant churches tend to stick with the four gospel writers — Matthew, Mark, Luke and John. The emphasis here is on the Word of God instead of on the person of the saint. The more evangelical the churches, the more they request windows representing the life of Christ. Old Testament figures are seldom used, says Van, since they need too much explanation to be recognizable. Adam and Eve, Noah, Abraham and Isaac and some of the prophets are exceptions.

If a window is purchased in the memory of a pastor, The Good Shepherd is often requested. If a teacher is commemorated, Paul is asked for. If a doctor is remembered, Luke is called up and for an artist, Luke is painted with a pallet in his hand. Dorcas and Ruth often serve to commemorate women in the church.

It may be that religion is taking a beating in what some have called the "post-Christian era," but the demand for stained glass windows has not slowed, according to Vanderboor. Just recently they have hired an "unrelated" woman from downtown Toronto to help them paint windows. She has no experience, and that's fine with Van. That way he can train her in the way he considers proper, so that the Luxfer tradition that he and his children have taken over will continue in Canada.

Stained glass artists in "stained glass"

Photos, clock-wise from top: Workshop scene shows various stages of development of windows; a popular subject for windows is Jesus knocking at the door. This is a drawing for a window; daughter Tina, the administrator of Luxfer, checks drawings with her father, Van; Nettie Vanderboor busy glazing finished pieces of glass; Van puts the finishing touches on pieces of glass portraying the apostle Peter. Centre photo: Van checks the glass in the kiln to see if it needs more firing. ***Photos by Bert Witvoet. Window drawing: courtesy Luxfer.***

Feature

A kick in the pants or a listening ear?

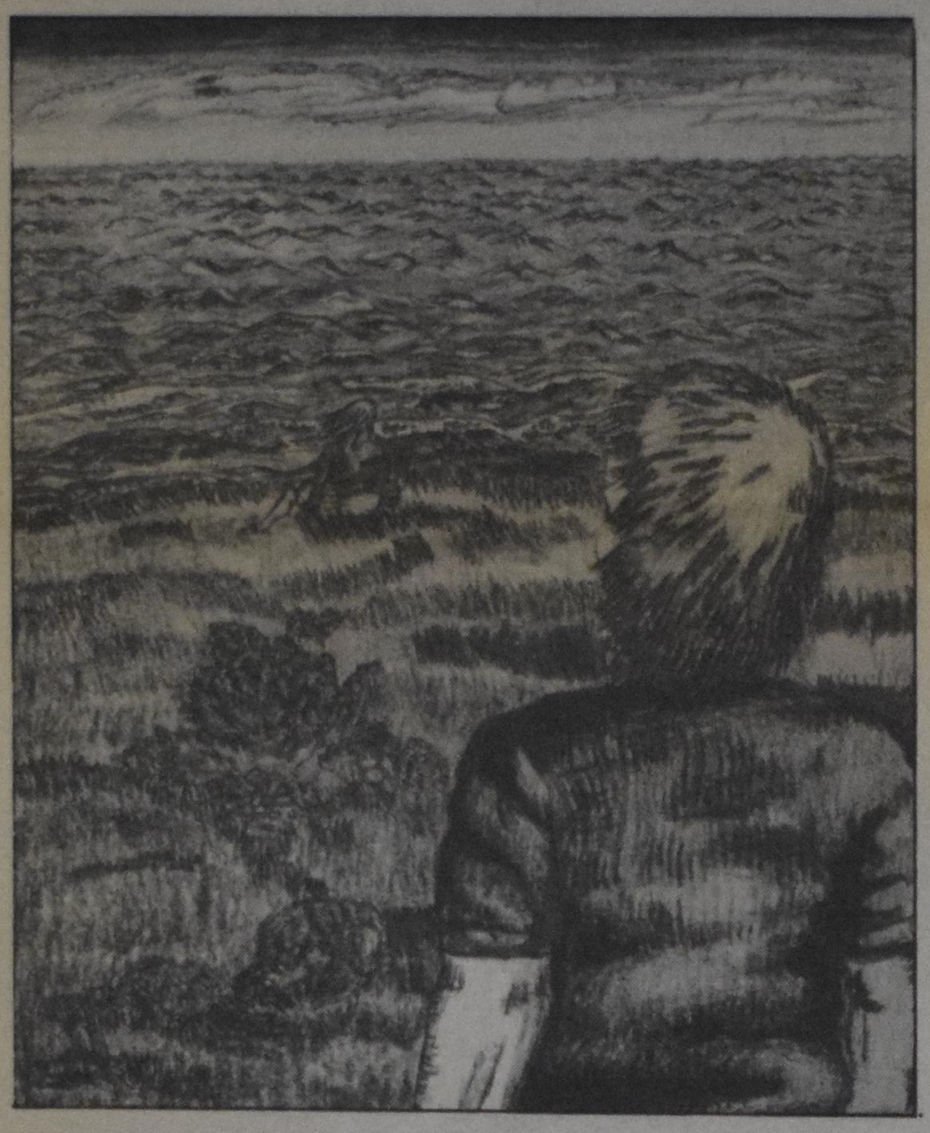
Dean McRae

I cannot hold a job. Try as I might, I have lost jobs at dishwashing, kitchen help, assembly line work and house painting.

I try to concentrate at my work, but I am so absent-minded. My thoughts break up too easily. My mind has to fight to concentrate. I urge myself on: Go! Go! Go! Concentrate! Concentrate! I have to concentrate very hard to accomplish the smallest tasks, but so often when I try to concentrate my mind tenses into a mental gridlock. Then I try instead to relax to better my concentration and my mind quickly fills up with a jumble of ideas. Finally I unravel my jumbled thoughts by rehashing them over and over. At last my mind is truly relaxed. I enjoy this break until the next cycle of anxiety begins.

The above situation is a brief description of my own anxiety disorder as I experienced it a few years ago. It shows the type of hurting situation that could easily cause a dilemma for those who want to help but don't know whether to prod and push or simply provide a listening ear.

For 5½ years, I lived in a community house sponsored



by a Christian Reformed Church. Often several people in the house were dealing with problems such as addiction, depression, or emotional problems from a broken past. Our success in overcoming such problems was varied; we struggled between two polarized views of helping people.

How can Christians help the person who is dogged by depression, anxiety, addiction and so forth?

One approach is to show love and understanding and generously give a listening ear. The other approach is "tough love" which says a "kick in the pants" is often needed to help the hurting person, who needs a little more willpower to overcome his hurts. Too often, we use one of these approaches too exclusively.

The "kick in the pants" (self-reliant) view and the listening (compassionate) view can be combined so that we can show love in a more effective way.

To understand how to handle situations like the one I described, we must first examine the two views of helping.

The self-reliant approach

The self-reliant approach believes that it is never one's past, such as a broken home or troubled childhood, that determines one's future. It is instead the person's ambition that really matters. "If you believe in yourself, and work hard enough, you can do anything" is the essence of this approach. Self-reliance then is seen as the answer to problems as diverse as depression and unemployment. Volunteering at the food bank or making a job search a full-time job are seen as sure ways to avoid one's chronic despair.

The success of the self-reliance perspective is, after all, evident in many lives including those of immigrants such as the Dutch, or more recently the Koreans or Vietnamese.

The basic problem with self-reliance is that it gives us too much of a feeling of control over our own destiny. It makes us feel too self-sufficient.

Indulging in individualism and materialism is then merely seen as well-deserved fruit of our labours. When self-reliance makes us that self-centred, it is no wonder we have trouble identifying with people in need.

Self-reliance gives a narrow view of the hurting person. It overlooks both life's inequalities and the biblical view of the needy.

With life's inequalities, self-reliance ignores the fact that many hurting people have ingrained problems — problems that stem from a particular lifestyle or a childhood totally lacking in any role modelling of love or self-discipline.

Ambition by itself is just not enough to change a person's life. Problems in our character can prevent us from being as ambitious as we would like. Therefore, ambition must go hand in hand with healing and a re-creating of life.

Self-reliance also disregards the fact that the Bible says much about our responsibility to the hurting. Indeed, it is Christ who sets the example of how we are to identify with the hurting, the weak, the poor and the lowly. We are told that when we love the least of these, we love Christ himself. (Matt. 25:40) Except for idolatry, no sin is mentioned more frequently than the oppression or ignoring of the poor and the weak. In our contacts with the weak, we must bear one another's burdens. (Gal. 6:1) Too often, we tend only to emphasize the words two verses later (Gal. 6:3) which tell us each person will have to bear his or her own load.

The compassionate approach

The compassionate approach can be equally simplistic in how it approaches the healing process. While the self-reliant view sees people's problems as being largely self-inflicted or at least self-perpetuating, the compassionate view tends to see broken people as innocent victims of family or societal injustices. We are to give generously — financially and emotionally — and never be the least bit critical.

Illustrations by Dean McRae.

This approach soothes some of the symptoms, but the "disease" remains untreated. Part of the goal in the healing process is to help the person to be more independent, but this will not happen if the person is never challenged. The problem will remain. Compassion does not free him or her from brokenness.

Using psychology

In this self-reliant compassionate controversy a "spiritual" versus "psychological" conflict arises. Those who promote self-reliance often say that if you ambitiously seek God's will, all of your problems will be solved. What you need is spiritual counselling. Opposite this "spiritual" view is the "psychological" view which sees depression or neurosis purely as a personality disorder. This approach is often criticized as being too humanistic, overly analytical, and too introspective.

Christians, however, can use psychological insights effectively. Contributions by influential Christian psychologist, James Dobson, or psychotherapist, Scott Peck, and many others cannot be discredited. There are also many good Christian counselling services provided by the Reformed community as well as by other denominations.

Furthermore, psychology is inseparable from the spiritual question of who we are as people. When a preacher inspires or a parent disciplines, he uses psychology. Anyone who communicates well has psychological insights. To ignore psychology is to deny what the Bible says about empathy, moral support, encouragement and letting "our love abound more and more in knowledge and depth of insight." (Phil. 1:9)

Indeed, psychology is part of self-examination, which the Bible challenges us to do. Psychology plays a significant part in God's healing process for our lives.

Combining self-reliance and compassion

There are dangers in the exclusive use of both these approaches to helping people. We often do need to combine the two. This is especially true since the rebuilding of lives can be a very slow process.

Our expectations of the person must often be tempered by compassionately expecting change in small, manageable bites.

Still, in spite of our efforts we do make mistakes. At times we should have listened more, or been less confrontational. We have to take risks. Sometimes we have to make a decision on how to treat a person even when we are not certain it is the right choice. We can be too intimidated by the chance of being unintentionally cruel.

Use all resources

Because healing can be an uncertain process, we may feel very discouraged when trying to help people. It is important, therefore, to be part of a like-minded helping group. To be accountable to a group that has a common approach is very important for efforts to be consistent and effective. Small groups of Christians working together can be a witness of Christ's healing body and an alternative to fragments of care and contradictory advice.

People's problems can indeed seem overwhelming. There is, however, much reason for optimism if we keep in mind that we do have the following resources:

1. faith in a healing God;
2. psychological insights from Christian writers and counsellors; and
3. a support group in our efforts to help people.

If we discipline ourselves to use these resources, we can be effective in helping people. We will then be able to "bear one another's burdens and so fulfil the law of Christ." (Gal. 6:2)

Dean McRae is a member of Zion Christian Reformed Church in Oshawa, Ont.

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"Significant others"

Wout Brouwer

When the outstanding modern literary figure, Graham Greene, visited the Soviet Union some time ago, he was asked what he thought was the main thing in life. Being a Westerner in a Communist country and having achieved great fame and financial success, we may expect Greene to have responded by drawing his interviewer's attention to the social and political freedom of the West, or to his own fame and fortune.

But this what he said: "At any rate, it is not a career. Family happiness, good human relations and friends" are the most important thing in life. For Graham Greene, personal relationships are the main thing in life. And at the top of the list are family relationships.

Greene was right. Any thoughtful person, whether a Christian or not, will agree. In the quietness of the night when we think about life, we must all admit that family and friends are more important than that dream home or that sleek yacht. After all, what good would a beautiful home be, if we did not have people to share it with? What good would a fast yacht be without friends to sail with? Without meaningful personal relationships, life is frighteningly lonely and pathetically empty.

Photo: C.C. files

"... a healthy person needs 20 to 30 significant other people. Five or so of these meaningful relationships ought to be drawn each from family, church, work, play, neighbourhood and extended family."

According to Mansell Pattison, a healthy person needs 20 to 30 significant other people. Five or so of these meaningful relationships, he says, ought to be drawn each from family, church, work, play, neighbourhood and extended family. Such a web of family, friends and colleagues offers a network of positive, reciprocal relationships with history and continuity and varying degrees of intensity and commitment. Every person needs such a network in order to thrive and enjoy life. In fact, not only the quality, but the quantity of life, increases when we have people who love and care for us.

Unfortunately, in our Western life with its unprecedented mobility and its materialistic value system, the web of "significant others" is shrinking. We see the reality of this threat each time we hear a middle-aged man lament how he wished he had spent more time with his kids as they grew up. We hear it in empty marriage vows and booked divorce courts. And we touch it each time we shake the hand of a rich but miserable man or woman. In business, the "bottom line" might be dollars. But in life, it is meaningful personal relationships.

Yet, Graham Greene did not go far enough. For beyond human relationships is our relationship with God our Creator. Jesus Christ calls me not merely to be at peace with my fellow people. He calls me to be at peace with the one who created me and who said that what He created was, "very good." Life in him is both full and everlasting.

Cancel that meeting, and take your spouse or a friend to dinner; shut off the TV and spend the time with your children; put down that book and write your parents. Above all, acknowledge to your maker that you have not found real meaning in life until you have found it in him.

Even in that sense, life's meaning consists in a personal relationship.

Wout Brouwer is pastor of the Christian Reformed Church of Vernon, B.C.

Foundation studies role of religion in U.S. public life

WASHINGTON, D.C. (EP) — In 1952, 25 per cent of the American public told a Gallup Poll they would refuse to vote for a Catholic, but in 1987, only eight per cent said the same. This may be an indication of a trend toward religious tolerance in the U.S., according to The Williamsburg Charter Foundation, which released these and other results in early February as part of its "landmark national study on the place of religion in politics and the public arena."

The study reveals that "contrary to widespread belief and charges in recent public disputes, Americans are not becoming less tolerant." In fact, there is a broad approval or acceptance of religion in public life, according to the report, and toleration has expanded with pluralism.

Strong beliefs important

According to the study, in 1958, 28 per cent told a Gallup poll they would not vote for a Jew, but in 1987 only 10 per cent said they would object. Today, 70 per cent say it is important that the President have strong religious beliefs, and yet 21 per cent said they would be unwilling to vote for a candidate who has been a minister of a church.

The American Civil Liberties Union (ACLU) files too many lawsuits regarding religion, said 67 per cent of those familiar with the ACLU's work. Another 62 per cent think it is proper for religious leaders "to try to close pornographic bookstores."

A majority, 56 per cent, do not fault the Right to Life movement for injecting religious issues into the abortion debate. And yet, while 68 per cent agree that "religious groups should have a legal right to get involved in politics," most of the same people, 57 per cent, said that "personally," they would prefer "to see organized religious groups stay out of politics."

Definite limits

There are also "definite limits" to religious tolerance, and while "broad toleration is accorded to the main religious faiths, Americans still draw a clear line in their toleration of atheism and alternative lifestyles in political leaders," said the report.

A majority of those polled, 62 per cent, said they would be unwilling to vote for an atheist for President and 65 per cent said they would be unwilling to vote for a homosexual for President.

"Laws against the practice of Satan worship" would be enforced by 54 per cent of those polled. Another 57 per cent said "there should be laws to prevent groups like Hare Krishna from asking people for money at airports." The shockwaves of recent scandals among various high-profile Christian leaders have not subsided, as indicated by 40 per cent who said yes, they would support laws "prohibiting preachers from using TV shows to raise money" (49 per cent said no).

"Significant polarities" underlie the surface appearance of broad toleration, said the report. Underneath it all, "rifts between the general public and certain leadership groups are pronounced" on a wide range of policy issues, "and even within the general public between different communities of faith." For instance, only 18 per cent of "secularists" agree that "the government should require that Judeo-Christian values be emphasized in public schools" compared with 52 per cent of Evangelicals. Seventeen per cent of secularists said that Evangelicals, more than any other group, "had too much power and influence," and 10 per cent said that Evangelicals are "a threat to democracy."

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Anniversaries $30.00
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NOTE: Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Births

BAKKER:
With praise and joy, we give thanks to the Lord for entrusting to our care, another beautiful daughter, KARINA JOY, born on Mon., Feb. 15, 1988, weighing 8 lbs. 7½ oz., a sister for Jessica, Alison, Ginelle. She is the eighth grandchild for Mr. and Mrs. G. Vermeer of Welland, Ont., and the 26th grandchild for Mr. and Mrs. S. Bakker of Calgary, Alta.
Sid & Irene Bakker, 1245 S. Pelham St. R.R.#2, Welland, ON L3B 5N5

CUPIDO:
In joyous thanksgiving, we, Peter and Joanne, thank God for his blessings of new life given to ADELE KIRSTEN. Born Nov. 3, 1987, weighing 7 lbs. 15 oz. She has been gladly welcomed by her sister Nadine, her brother Mark and grandparents: Mr. and Mrs. Jess Vanderveen of Abbotsford, B.C., and Mr. and Mrs. Andrew Cupido of Edmonton, Alta.
"Worthy art thou, our Lord and God, to receive glory, honour and power, for thou didst create all things..." (Rev. 4:11a)
Home address: 10401 - 162 St., Edmonton, AB T5P 3M4

LOS:
"Now thank we all our God..."
With joy and thanksgiving, Bill and Ingrid wish to announce the birth of a son, DIRK CORNELIS, born on Feb. 11, 1988. "Derek" is a new little brother for Robin and Rosanna. Thankful grandparents are Rev. and Mrs. Dick C. Los of Kemptville, and Mr. and Mrs. John Grevers of Tavistock.
Address: R.R.#3, Williamsburg, ON K0C 2H0

Services

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T1 Special $10; T1 General $15.
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Miscellaneous

Evangelistic materials in Arabic. Also, a handbook in English, **The Bible & Islam** ($1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.

Births

SNIEDER:
"Sons are a heritage from the Lord, children a reward from him." (Psalm 127:3)
We, Piet and Corrie, praise God and are very thankful to the Lord for his rich blessings in the birth of our son, NICHOLAS PETER, on Feb. 8, 1988, weighing 7 lbs. 14 oz. He is lovingly welcomed by his sisters Michelle and Johanna. Nicholas is the 11th grandchild for Mrs. M. Snieder of Hardenberg, The Netherlands, and the 15th grandchild for Mr. and Mrs. P. Droppert of Smithville, Ont.
R.R.#2, Holyrood, ON N0G 2B0

SPRIENSMA:
"O Lord, our Lord, how majestic is your name in all the earth!" (Psalm 8:1)
We, Douwe and Marion, thank God, the giver of all life, for his gift of our fifth child, a son, JONATHAN MATTHEW, born Feb. 4, 1988. It is our sincere prayer that he will always walk in close fellowship with his heavenly Father. Jonathan is a brother to Rachel, Brent, Miranda and Daniel; the 18th grandchild of Mrs. Ann Plantinga of St. Catharines, Ont., and the 11th for Mrs. Yttje Spriensma of Ee, The Netherlands.
Home address: 3506 Lakeshore Rd., West, R.R.#2, Oakville, ON L6J 4Z3

VAN DER MEULEN ((Van Egmond):
"See what love the Lord has bestowed on us." (1 John 3:1)
We, Pete and Joyce, rejoice and praise God, the giver of all life, for the gift of our first child JOYA SOPHIA VAN EGMOND van der Meulen, born on Feb. 13, 1988, weighing 8 lbs. 3 oz. Rejoicing with us are Charles and Margaret van der Meulen of Cambridge and Cornelus and Tina Van Egmond of Brampton. Happy great-grandparents are Mrs. P. Booy of Aylmer, Mr. and Mrs. J. Van Egmond of The Netherlands and Mrs. C. Zandbergen of Burnaby, B.C.
Home address: R.R.#2, Hamilton, ON L8N 2Z7

Anniversaries

Woodstock Strathroy
1953 March 15 1988
With thanks to our Lord and heavenly Father, for keeping our parents for each other and us, we hope to celebrate with our dad and mom, grandpa and grandma,

BILL and SJOUKJE BYLSMA
(nee De Graaf)

the occasion of their 35th wedding anniversary.
We pray that the Lord will bless them and keep them in his care.
Love from:
Bert & Diana Kingma; Jeremy, Christopher, Jennifer — Stoney Creek
Teresa Bylsma — London
Annette Bylsma — London
Rick & Jacqueline Bylsma — Adelaide
Charly & Alice Salomons; Kevin, Brian — Strathroy
You are invited to an open house in the Strathroy East Chr. Ref. Church on Saturday, Mar. 19, from 3:00 - 5:00 p.m.
Home address: 439 Albert St., Strathroy, ON N7G 1W8

Happy to announce the 35th wedding anniversary of

ARIE and ADA KNYFF

on Mar. 18, 1988.
Luke 6:38a.
All our love:
Steven & Anne; Julie, Saundra, Mark, Jason
Home address: 17 James Ave., Brantford, ON N3S 6Y2

Anniversaries

Congratulations to Harke and Sophie van der Meulen (nee Beerda) who will celebrate their 40th wedding anniversary, D.V., on Mar. 18, 1988.

Kollumerzwaag Smithers, B.C.
1948 March 18 1988
With joyful hearts and thanks to the Lord, we hope, the Lord willing, to celebrate the 40th wedding anniversary of our dear parents and grandparents,

HARKE and SOPHIE
VAN DER MEULEN
(nee Beerda)

We hope that the Lord may keep you in his care and bless you with many more years.
"Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ." (Philippians 1:27)
With love:
Ken & Joanne — Smithers, B.C.
Mike — Smithers, B.C.
Sharon — Smithers, B.C.
Jackie & Leo Barendregt; Mitchell, Darryl, Kyle — Smithers, B.C.
Roy — Duncan, B.C.
Address: Box 2410, Smithers, B.C. V0J 2N0

½

Dinxperlo, The Neth. Vineland, Ont.
1953 Feb. 26 1988
"And he said to him, 'If thy presence will not go with me, do not carry us up from here.' " (Exodus 33:15)
We praise the Lord for blessing our parents and grandparents with 35 years of marriage and trust that He will continue to provide and care for them and enrich our lives through them.

HANK and GERDA ORMEL
(nee Navis)

Henry & Donna Ormel; Gregory, Matthew — Jordan Station, Ont.
Bill & Joanne Charlton; Lynn, Douglas, Victoria — Luseland, Sask.
Margo Ormel — Cedar Springs, Ont.
Dick & Liz Ormel; Nicole, Brittany — Jordan Station, Ont.
Eric & Janet Koopman; Mark, James, Kimberly, Brian — St. Catharines, Ont.
Bob Ormel & Carole Roy (fiancee) — Toronto, Ont.
Raymond & Shari Hill — St. Catharines, Ont.
Home address: Box 209, Vineland, ON L0R 2C0

Personals

People Without Partners Correspondence Network and News Bulletin. For further information, send a self-addressed, stamped envelope plus $1 handling to: People Without Partners, Box 107, Lakefield, ON Canada K0L 2H0 (If you have a singles' event you wish to advertise, send for our information brochure)

Anniversaries

Argentina Thunder Bay, Ont.
1948 March 3 1988
"The Lord bless thee, and keep thee: The Lord make his face shine upon thee and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace." (Numb. 6:24-26)
It is with praise and thanksgiving to our heavenly Father, that we announce the 40th wedding anniversary of our parents and grandparents,

SIMON and WIETSKA ZWAAL
(nee Vis)

Thank you, Dad and Mom, for all your love, caring, support and Christian guidance. Thank you for all that you have taught us. We pray that God will continue to bless you with many more years of health and happiness together.
Congratulations, with love, from:
Lucia & Fred Kloosterhuis; Lisa, Chris — Kakabeka Falls, Ont.
Elena & Peter Hoogsteen; Roberta, Ian, Sheri — Murillo, Ont.
Geraldina & Ray Schuurman; Lori-Ann, Andrea, Raymond — Branchton, Ont.
We thank the Lord for the privilege of having Christian parents and grandparents and look forward to celebrating many more anniversaries with them.
Home address: R.R.#6, Thunder Bay, ON P7C 5N5

Obituaries

Psalm 121.
On Monday, Feb. 15, 1988, our dearly beloved husband, father, grandfather and great-grandfather,

GERRIT JAN BEENEN

a resident of Faith Manor Nursing Home, Brampton, Ont., was taken home by the Lord in his 83rd year.
Husband of Johanna Beenen-Marsman.
Father of:
Peter & Zwanie Reniers
Egbert & Jos Beenen
Gerrit Jan & Ali Beenen
Gerrit & Diny Hammers
John Beenen
Gerrit & Meta Beenen
He will be sadly missed and always loved by 22 grandchildren, one deceased, and 24 great-grandchildren.
Funeral services were held on Feb. 17, at 2:00 p.m., in Hebron Chr. Ref. Church, Whitby. Memorial service was held at the fellowship hall, Holland Christian Homes, Brampton, Thursday, Feb. 18, 1988, at 2:30 p.m. The interment service will be held at a later date.
Correspondence address: Mrs. J. Beenen, 7900 McLaughlin Rd. S., Apt. C705, Brampton, ON L6V 3N2

Obituaries

On Feb. 6, 1988, the Lord called home our beloved sister,

HILTJE DE JONG

Beloved wife of Sietse van der Heide, of Leeuwarden, The Netherlands, and mother of four sons and six daughters.
She died at the age of 69, after a lengthy illness. She was predeceased by one brother. Mourning her loss are her four brothers and sisters in The Netherlands and her brothers in Canada:
Sybren & Boukje de Jong — R.R.#1, Chesterville, Ont.
Cornelus & Dirkje de Jong — R.R.#1, Morrisburg, Ont.
Roelof & Anna de Jong — R.R.#3, Williamsburg, Ont.
Stuart & Maaike de Jong — R..R#2, Chesterville, Ont.
Abram & Gertrude de Jong — R.R.#1, Inkerman, Ont.
As well as nieces and nephews.
Home address: Sietse van der Heide, Vierhuisterweg 28, Leeuwarden, The Netherlands

"The steadfast love of the Lord never ceases, his mercies never come to an end; they are new every morning; great is thy faithfulness." (Lamentations 3:22&24)
The Lord took home on Feb. 15, 1988,

CHRIS KAPTEYN

Beloved husband of Jasperina Benschop and dear father of Adrian, Marion, Paul and Peter.
Brother-in-law of:
Inez & Leen van Valen — Dordrecht, Holland
Dorothy Zekveld — Whitby, Ont.
Jean Dykstra — Lindsay, Ont.
Len & Anne Benschop — Wooler, Ont.
Martina & Arie Zekveld — Bethal, South Africa
Andrea & John Struyk — Sioux Center, Iowa, USA
Shirley & Harry Hagens — Coquitlam, B.C.
Nieces and nephews.

Exodus 33:12-23.
On Monday, Feb. 8, 1988, it pleased the Lord to take into his eternal home, our dear father, grandfather and great-grandfather,

TIBOR MEYER

who was at the age of 74.
Dear husband of Grace Meyer (nee Smit).
Father of:
Margaret & Nick Jonker — Orillia, Ont.
Mary & John Zuiderveld — Barrie, Ont.
Kees Meyer — Bradford, Ont.
Ann Meyer — St. Thomas, Ont.
Albert & Joanne Meyer — Fort St. John, B.C.
Nick & Margaret Meyer — Edmonton, Alta.
Geno & Gerda Meyer — Fordwich, Ont.
Alice & John Terstege — Barrie, Ont.
John & Marilyn Meyer — Kalamazoo, Mich.
Grace & Ishmael Francis — Newmarket, Ont.
Grandfather to 26 grandchildren and two great-grandchildren.
The funeral service was held on Wednesday, Feb. 10, 1988, in the Chr. Ref. Church of Orillia, with pastor Ringnalda officiating.
Interment in Orillia St. Andrews Cemetery.
410 West St., North, Apt. 104, Orillia, ON L3V 6Z6

For Rent

Brand-new, spacious 2 bedroom apartment available, located in the country, 5 km from Redeemer College. Mature, non-smoking adults and children welcome. Call: (416) 648-1166.

Obituaries

Britsum (Fr.) Oshawa (Ont.)
1926 1988

Peacefully, on Feb. 16, 1988,

EELKE OOSTINGA

our dear brother and uncle, was taken home by the Lord.

Dearly beloved husband of Gerda Lieffers.

Loving father of:
Ben — Ottawa
John & his friend Jodi — Oshawa

Dear brother and uncle of:
Johannes & Liesberth Oostinga and family — Leeuwarden, Friesland
Sjoukje & Arjen Tjepkema and family — Criel Nop, Holland
Anna & Ate Kuiken and family — Woodstock, Ont.

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We would like to hear from female or male applicants who are interested in a career in labour relations as a

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Direct inquiries and applications to:

Ed Vanderkloet, Executive Secretary
821 Albion Rd., Rexdale, ON M9V 1A3
Telephone: (416) 744-2340
(or one of CLAC's regional offices.)

DORDT COLLEGE

invites applications for a tenure-track position in

Theology/Classical Languages

to begin in the first semester of the 1988-89 academic year. Candidates must be qualified to teach both theology and classical language courses.

The doctorate is required, and college teaching experience is preferred.

Qualified individuals who are committed to a biblical, Reformed theology and educational perspective are invited to send a personal resume, academic credentials, and references to:

Dr. Douglas Ribbens
Vice President for Academic Affairs
Dordt College
Sioux Center, Iowa 51250

Ethnic minorities and women are encouraged to apply. Dordt College is an Equal Opportunity Employer.

REDEEMER COLLEGE

invites applications for a tenure-track position in

EDUCATION

commencing August 1, 1989

The position will include responsibility for course work in elementary education curriculum and instruction with an emphasis in reading and language arts, in educational psychology and in the supervision of directed teaching.

Applicants should be committed to teaching and scholarship in accordance with the Reformed Christian basis of the college and should hold or be working toward the completion of a doctoral degree.

Letters of application, *curriculum vitae*, transcripts and letters of reference should be sent to:

Dr. Justin Cooper
Vice-President (Academic)
Redeemer College
Ancaster, Ontario
L9G 3N6

Deadline: March 25, 1988 or until filled.

Obituaries

On Jan. 19, the Lord suddenly called home our dear friend and former neighbour,

PIETERNELLA VOSKAMP

at Holland Christian Homes, Brampton.

Mr. & Mrs. J. Dreise — Chatham
Mrs. H. Roffel — Whitby
Mr. & Mrs. P. Keizer — Trenton

Help Wanted

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Help Wanted

Nanny/housekeeper required for a man with 3 children, aged 4, 7 and 9. Write to: Box 128, Neerlandia, AB T0G 1R0 or phone (403) 674-5527.

Calvin College Faculty Openings

The college is seeking applications for possible openings beginning September 1988, in the following departments: **Art** (graphics, art education, sculpture), **communication arts and sciences, economics and business, English, engineering** (electrical), **French, music, nursing** (maternity, child, adult, community health), **philosophy, physics, psychology, Spanish** (Latin America) and **science education.**

Some of the departments have tenure track positions and some of them have temporary positions to replace people on sabbatical or other leaves. Inquiries regarding possible future positions in any department are always welcome.

Applications from North American minorities in any discipline are strongly encouraged. Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship.

Interested persons or persons who wish to make nominations should correspond with the chairman of the respective department at:

Calvin College
3201 Burton St., S.E.
Grand Rapids, Michigan, USA 49506

CALVIN COLLEGE IS AN EQUAL OPPORTUNITY EMPLOYER

Bethesda Christian Association for the Handicapped

invites applications for the position of

Business Administrator

to oversee all accounting functions; prepare budgets, cash flow projections, financial statements, reports and grant applications; and assist in additional duties peculiar to Bethesda's delivery of services. Accounting degree / certificate or equivalent experience is preferred. Applicants should be conversant with IBM computer procedures.

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Resumes and references can be sent to:
P.O. Box 40, Mt. Lehman, B.C. V0X 1V0
by March 31, 1988
(written replies only)

CALVIN COLLEGE

The Education Department invites applications for a

faculty appointment

beginning **September 1, 1988.**

Doctorate preferred. Candidates should have expertise in Educational Psychology and Early Childhood Education as well as elementary or secondary teaching experience.

Responsibilities will include supervision of student teachers.

Calvin College seeks faculty who affirm the Christian faith as expressed in the Reformed creeds.

Deadline for applications is **March 10, 1988** or until filled.

Applications from North American minorities are encouraged.

Send letter of application and vitae to:

Dr. Gloria Goris Stronks
Chairperson, Staff Development Committee
Education Department
Calvin College
Grand Rapids, MI 49506

CALVIN COLLEGE IS AN EQUAL OPPORTUNITY EMPLOYER

Help Wanted

Wanted: Person for light **greenhouse work** in a cut-mum operation located in central Niagara. Please call (416) 892-3657 or (416) 892-2291 for details.

Help Wanted

Mutual Support Systems invites you to consider an opportunity for service in a Christ-centred program for children, ages 9-18, with emotional and behavioural problems. This family model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0. Phone: (416) 386-6461.

Accommodations

Something interesting!
If you have to go to London for work or school, contact the Pippels' happy home for room and board. London (519) 451-6787.

Teachers

AGASSIZ, B.C.: Agassiz Chr. School invites applications for the school year 1988/89 for the following position(s): one definite **primary** position; one possible part-time position in **Kindergarten, administration relief,** and **French.** Candidates with French and music will be given preference. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Chr. School, Box 323, Agassiz, BC V0M 1A0. School tel.: (604) 796-9310; home tel.: (604) 796-3209.

AYLMER: Immanuel Chr. School invites applications for possible openings in **all grade levels.** Preference will be given to experienced applicants who possess the ability to teach in one or more of the following specialty areas: **French, phys. ed. (intermediate), music and special education.** Send letter of application and resume to: Andy Vander Ploeg, Principal, Immanuel Chr. School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call: (519) 773-8476 (school); (519) 773-5009 (home).

BARRIE: Timothy Chr. School has probable vacancies for next Sept. in the **primary/junior grades.** Preference would be given to those with experience and French specialist qualifications. Please submit application and resume to: Mr. H.K. Bergsma, 49 Ferris Lane, Barrie, ON L4M 2Y1.

Teachers ads continued on next page.

Wanted

Wie wil mij maandelijks, tegen vergoeding, NRC Handelsblad, weekeditie voor het buitenland, (gelezen) naar Florida zenden? File #2484, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

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Classifieds/Events

Teachers

BELLEVILLE: Quinte Chr. High School requires a **music teacher** (vocal and instrumental) for September 1988. This is a full-time position. Some teaching, in an area other than music, will be required. Send letter, resume and any pertinent documentation to Quinte Chr. High School, 289 Pinnacle St., Belleville, ON K8N 3B3

BOWMANVILLE: Due to recent growth, **Knox Chr. School** will require two teachers for Sept., 1988, one **primary** and one **junior/intermediate** level. Strengths in French, music or computers would be an asset. We also have a possible opening for part-time **music** (could be combined with other subject areas). Please forward letters of inquiry and resumes to: Mr. W.M. Helmus, Principal, Knox Chr. School, R.R.#1, Scugog Rd., Bowmanville, ON L1C 3K2. Phone: (416) 623-5871.

BOWMANVILLE: Durham Chr. High School in Bowmanville invites applications for one and one third positions in **math** (4 courses), **physical education** (2 courses) and **instrumental music** (2 courses), for the 1988/89 school year. Please send resume, academic transcript and references to: Durham Christian High School, R.R.#1, Bowmanville, ON L1C 3K2. Att.: Ren Siebenga.

BRAMPTON: John Knox Chr. School invites applications for openings in the **primary grades** including junior kindergarten for September 1988. Interested applicants, please send resume and/or inquiries to: Mr. I Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Phone: (416) 457-7250.

BRESLAU, Ont.: Woodland Chr. High School invites applications for a *possible* opening in **Senior physical sciences,** Sept., 1988. This would include OACs in physics and chemistry. Correspondence to: Woodland Chr. High School, R.R.#1, Breslau, ON N0B 1M0; (519) 648-2771.

CHATHAM: Chatham District Chr. Secondary School is now inviting inquiries and applications for a possible opening in **French** and a definite part-time (5/7) opening. The teaching load for the part-time position is somewhat flexible, though we prefer someone with ability in art. Send letters of application and resume to: Fred Spoelstra, Principal, Chatham District Chr. Secondary School, 90 Park Ave. E., Chatham, ON N7M 3V4. Phone: (519) 352-4591.

COBOURG: Northumberland Chr. School will need an experienced teacher for the **primary grades,** beginning in Sept., 1988. Send application and a statement of philosophy to: Mr. Henry Lise, Principal, R.R.#5, Cobourg, ON K9A 4J8; ph.: (416) 372-8766. Consider joining a culturally-aware community in a "school with a difference" that is "child-oriented, teacher-directed, Christ-centred and community-supported."

DUNDAS: Calvin Chr. School invites applications for a definite half-time position in **special education** to replace a teacher on a 1-year leave of absence. Also a possible vacancy in the **Junior grades.** Ability to teach French and music an asset. Forward resumes to Mr. J. Zondag, Principal, Dundas Calvin Chr. School, R.R.#2, Dundas, ON L9H 5E2. Tel. (school) 416-627-1411; (home) 519-647-2853.

Teachers

DUNNVILLE: Dunnville Chr. School invites applications for a possible **Grade 2** position and one for **Grade 4/5,** both for the 1988/89 school year. Our thoughts go out to teachers with strength in music, French and physical education. Please write the principal, Mr. William R. Rang, c/o Dunnville Chr. School, R.R.#1, Dunnville, ON N1A 2W1

FRUITLAND: The Fruitland John Knox Memorial Chr. School has the following *possible* positions open: **Grade 2, Grade 6, Grade 7** (70% part-time). All interested persons should contact the school for application forms at: John Knox Memorial Chr. School, Box 27, 795 Highway 8, Fruitland, ON L0R 1L0. Tel: (416) 643-2460.

GEORGETOWN: Georgetown District Chr. School has a definite opening for a **Junior teacher** with expertise in music for the 1988/89 school year. Also possible openings for a **junior teacher** and an **intermediate teacher.** Applicants with abilities to teach French or phys. ed. as well as a background in computers would be preferred. There is also a possible need for a **Kindergarten teacher** (part-time, 60%) for Sept. 1988. Please send letter of application including resume and references to Mr. G. Petrusma, Principal, G.D.C.S., R.R.#1, Georgetown, ON L7G 4S4. Tel: (416) 877-4221.

Teachers

HAMILTON: Calvin Chr. School. The education committee invites applications for a definite vacancy in the **junior grades** and possible vacancies in the **primary** division. Forward complete resume to: W.H. Hultink, Principal, Calvin Chr. School, 547 West 5th St., Hamilton, ON L9C 3P7. For information call: (416) 388-2645.

HOUSTON, B.C.: The Houston Chr. School, located in north central B.C. has a **Grade 1** teaching position open. We also require a teacher for the **Junior Secondary** program (grades 7 through 10) with ability to teach science and math. Teaching duties commence Sept., 1988. Inquiries should be directed to the principal, Mr. H. Fritschy at (604) 845-7736, Houston Chr. School, Box 237, Houston, BC V0J 1Z0.

NEWMARKET: Holland Marsh District Chr. School invites applications for a **Kindergarten teacher** for the 1988/89 school year. We are also looking for a full- or half-time teacher for one of the **primary grades** and a full-time teacher for **Grade 5/6.** Strengths in music and/or French would be an asset. Please send inquiries to Mr. H. VanderVecht, Principal, R.R.#2, Newmarket, ON L3Y 4V9. Phone: (416) 775-3701 (school) or (416) 775-2645 (home).

Teachers

Lethbridge, Alberta

Immanuel Christian School

is now accepting applications from prospective teachers for the following positions:

High school — science, English, social studies
Junior high school — social studies, physical education, industrial education
Elementary — Grade 3, special education

Please forward all letters of inquiry to:
Mr. H. Konynenbelt, Principal
802 - 6th Ave. North, Lethbridge, AB T1H 0S1
Tel. (403) 327-4223

Calgary Christian School

invites inquiries and applications for teaching positions in

elementary grades *(possibly grades ECS — 1 & 5)*
and
secondary specializations
(language arts — 1 yr., French, home economics, possibly art, biology and chemistry).

Two schools are operated by the Calgary Society for Christian Education. The South school (K-5) presently has 39 students and the West school (K-12) has 339 students.

Please send inquiries, resumes and applications to:
Jack VandenBorn
at 2839 - 49 St. S.W., Calgary, AB T3E 3X9
School phone: (403) 242-2838

Chilliwack Christian School

invites applications for a

TEACHING PRINCIPAL

position beginning September 1988.
This school provides Christian education from K-7 for 113 interdenominational students. We seek a person with a strong Christian commitment.
A successful applicant will have experience in effective communication, interpersonal relationships and organizational skills in a leadership capacity.
There will also be a possible **half-time position as Kindergarten teacher,** effective September 1988.

Please submit application and resume to:
Mrs. Grace Post, Education Committee
c/o Chilliwack Chr. School, Box 161, Chilliwack, B.C. V2P 6H6
Home tel.: (604) 792-6380

Hamilton District Christian High School

invites applications for possible openings in

English
French
Science

Send resume and application to:
Ron Dirkse, Principal
28 Athens St., Hamilton, ON L9C 3K9
or call (416) 389-2296 (school)

Duncan Christian School
Duncan, BC

invites applications for a

teaching principal

for the 1988/89 school year for a new high school, grades 8-11, with Grade 12 to be added in 1989, D.V., Separate building presently under construction. Student enrolment is 45-50, with a teaching staff of four.
Applicants should have previous administrative experience and preferably a math/computer science teaching area. Knowledge in implementation of industrial arts program would be an asset. We are looking for a principal who can give leadership in Christian perspective in an interdenominational setting.

Applicants are also invited for an

intermediate teacher

for the 1988/89 school year for a vacancy due to expansion. Ability to provide leadership in music education will be an asset. Possible openings may occur in **Kindergarten** (part-time), **secondary English** and **secondary social studies.**

Applicants should send resume to:
Mrs. Rose Bakker
P.O. Box 844, Duncan, BC V9L 3Y2
Phone: (604) 746-5537

Medicine Hat Christian School

invites qualified persons to apply for the possible opening for the position of

principal

commencing August 1, 1988. In addition, we have an opening for Grade 1 and 2.
Medicine Hat Christian School is a growing, interdenominational Christian school, has new facilities, 135 students and is in its sixth year of operation.

Letter of inquiry or application can be sent to:
Mr. William Siofstra, Principal
68 Rice Dr. S.E.
Medicine Hat, AB T1A 7E4
Tel.: (school) 403-526-3246
(home) 403-526-7192

Pacific Christian School
Victoria, B.C.

offering an integrated Christian education to over 600 students on beautiful Vancouver Island, invites applications from teachers, certifiable in B.C., for the following positions:

Elementary
Intermediate
(French concentration)

Contact:
Mrs. Karen Vos, Principal
671 Agnes St.
Victoria, B.C. V8Z 2E7
Tel. (604) 479-9365

Secondary
Girls PE, math, science
Possible openings in home economics and girls counsellor

Contact:
Mr. John Messelink, Principal
654 Agnes St.
Victoria, B.C. V8Z 2E6
Tel. (604) 479-4532

Due to growth

Calvin Christian School
in Drayton

has openings for a teacher in the

Junior Division

and for a

Kindergarten teacher
for the 1988-89 school year.

The ability to teach French is a requirement. Minor or major in music and/or phys. ed. and/or art will be regarded as an asset.
We also have possible openings for two teachers in the **primary division.**
Calvin Christian School is a growing school (approximately 170 students) in a small community with great possibilities, northwest of Kitchener.

Please send requests for an application form to:
Mr. A.J. Vanderstoel, Principal
c/o Calvin Christian School, Box 141, Drayton, ON N0G 1P0
Telephone: (519) 638-2935 (school) — (519) 638-3606 (home)

Teachers

JARVIS: Due to increased enrolment **Jarvis District Chr. School** invites applications for the following full-time positions, effective September 1988.
Kindergarten (2 classes)
Grade 3 & remedial (about 50% each)
Grade 7
There is also a possible opening at the **Grade 4** level. An ability to teach music and/or French as well as a background in computers may be considered an asset. Qualified applicants please send your letter of application, resume and inquiries to: Garry Glasbergen, Principal, Jarvis District Chr. School, R.R.#1, Jarvis, ON N0A 1J0. School tel.: (519) 587-4444; home tel.: (519) 587-5374.

LONDON: London District Chr. Secondary School invites applications for possible openings in the areas of **visual arts/drama, bible and math** for the 1988/89 school year. Please send all letters of application and resumes to Henry Kooy, Principal, London District Chr. Secondary School, 24 Braesyde Ave., London, ON N5W 1V3; tel.: (519) 455-4360.

LEDUC, Alta: Covenant Chr. School invites applications for possible 1988-89 openings in four positions: **Grade 1, 2, 3** and **4.** Direct letters of inquiry to Lloyd Den Boer, Principal, Covenant Chr. School, Box 1595, Leduc, AB T9E 2Y9

NEW WESTMINSTER, B.C.:
Principal needed.
John Knox Christian School of New Westminster, B.C., invites applications for an elementary school principal (Grades K-7). Position involves part-time teaching. Please send resumes and inquiries to Mr. Chuck Gerber, c/o John Knox Chr. School, 8260 - 13th Ave., Burnaby, B.C. V3N 2G5. Tel. (604) 522-1410.

ORANGEVILLE: The **Orangeville Chr. School** is receiving applications for qualified teachers for a definite **Grade 5/6** position and possible positions in **Grades 1 through 4.** Please write or call Mr. A. Bakker, Orangeville Chr. School, P.O. Box 176, Orangeville, ON L9W 2Z6 or (519) 941-3381.

RED DEER, AB: The Red Deer Chr. School invites applications for possible openings in **junior high, intermediate** and **primary grades.** Expertise in one or more of the following areas will be considered an asset: social studies, art, phys. ed. and/or music. Direct all inquiries to: Mr. R. Duggan, Principal, Red Deer Chr. School, 14 McVicar St., Red Deer, AB T4N 0M2. Phone: (403) 346-5795.

ROCKY MTN. HOUSE, ALTA.: Rocky Chr. School will have definite openings in **Grade 1, Grade 2 and Grade 3.** Required abilities include: able to handle an interdenominational setting, team work, work centres in math and language arts. Also, there is a possible opening in **junior high.** Abilities in science, math, P.E., and English an asset. Join a growing, caring community of 200 kids and teachers. Send for an application form and your resume to Box 669, Rocky Mtn. House, AB T0M 1T0.

SARNIA: Lambton Chr. High School requests applications or inquiries for a teacher of **Physical Education** (3 courses) and (3 courses) in intermediate general level **Mathematics, Science** and **Consumer Education.** This is a one-year position to replace a teacher who will be on a sabbatical for the 1988-89 school year. Also needed: 1 teacher for **Math/Computer.** Please submit applications including resume, academic manuscript and references to: Mr. W. Drost, Principal, 295 Essex St., Sarnia, ON N7T 4S3; telephone: (519) 337-9122.

SMITHERS: Smithers Chr. School is in need of a teacher for **Grade 2** for the 1988/89 school year. Please send resumes and applications to Glenn Ewald, Box 2117, Smithers, B.C. V0J 2N0. Phone (604) 847-4238.

SMITHVILLE: The Smithville District Chr. High School has 2 possible openings: **basic core courses** at the Grade 9-10 level and **math & science** — specifically physics, computer and calculus for Sept. 1988. Send all applications to: Mr. M.B. Stroobosscher, Principal, Smithville District Chr. High School, Box 310, Smithville, ON L0R 2A0; tel. (416) 957-3255.

ST. CATHARINES: Calvin Memorial Chr. School invites applications for a teaching position in **Kindergarten** for the 1988-89 school year. This involves teaching two half-time classes. We also have a possible vacancy at the **junior level.** Please send applications or letters of inquiry to Mr. Jim Vreugdenhil, Principal, Calvin Memorial Chr. School, 300 Scott St., St. Catharines, ON L2N 1J3.

ST. THOMAS: Ebenezer Chr. School invites applications for a possible vacancy in the **Junior grades** for the 1988/89 school year. Please send all letters of inquiry and resumes to: Tony de Koter, Principal, Ebenezer Chr. School, 77 Fairview Ave., St. Thomas, ON N5R 4X7. For information call (519) 633-0690.

STRATHROY: John Calvin Chr. School, Strathroy, will require a part-time **French** teacher with a possibility for some principal relief (total approximately 48% time) for the 1988-89 school year. Please forward all letters of inquiry to: Mr. H. Wiersema, Principal, John Calvin Chr. School, 48 York St., Strathroy, ON N7G 2E3

TABER: Taber Chr. School is now accepting applications for possible **teaching positions.** If you are interested, please forward all letters of inquiry to: Mr. R. Reitsma, Principal, P.O. Box 2256, Taber, AB T0K 2G0

STRATFORD, the Festival City:
Primary teacher
Stratford is NOT your average Ontario city. If you are prepared for the challenge of a multi-grade classroom in a vibrant Christian school and community, we wish to talk to you. Send your transcript and resume to: Peter VanManen, Principal, Stratford District Chr. School, R.R.#1, 130 Huron Rd., Sebringville, ON N0K 1X0

TERRACE, B.C.: Centennial Chr. School, located in Terrace, B.C., is inviting applications for possible openings in **K-7** for the 1988/89 school year. Centennial Chr. School, operating since 1967, has a present enrolment of 80 students. The school, located in the beautiful Skeena Valley, offers many dynamic opportunities. For further information please contact: Frank Voogd, Principal, Centennial Chr. School, 3602 Sparks St., Terrace, BC V8G 2V6. Tel.: (604) 635-6173.

THUNDER BAY: Thunder Bay Chr. School invites applications for a possible opening at the **primary level,** for the 1988/89 school year. Address all letters of application and inquiries to: J. Tamming, Principal, Thunder Bay Chr. School, R.R.#2, Thunder Bay, ON P7C 4V1. Tel: (807) 939-1209.

TORONTO: Toronto Central Chr. School invites applications for possible openings at various levels and for the position of **principal.** Please direct inquiries to: Jane Roxburgh, Principal, (416) 968-2036 (days), (416) 759-4352 (evenings) or Tine Houtman (416) 461-1207 (evenings).

See page 18 for more events ads.

VERNON, B.C.: Vernon Chr. School invites applications to fill possible teaching positions for **Grade 1/2** and **Grade 5/6** for the 1988/89 school year. Please send applications, resumes and inquiries to: Mr. K. Stromberg, Principal, Vernon Chr. School, Pleasant Valley Rd., Site 19A, Comp. 4, R.R.#3, Vernon, B.C. V1T 6L6. Tel.: (604) 545-7345.

WALLACEBURG: Wallaceburg Chr. School has a probable opening for a **Grade 5/6 teacher** for the 1988/89 school year. Please send all letters of inquiry and resumes to: Mr. T. Tristram, Wallaceburg Chr. School, 693 Albert St., Wallaceburg, ON N8A 1Y8. Phone: (519) 627-6013.

WILLIAMSBURG, ON: Timothy Chr. School is inviting applications for openings at the **Grade 3/4** and **5/6 levels** for Sept., 1988. Please address all applications to: The Principal, Timothy Chr. School, Williamsburg, ON K0C 2H0. Tel.: (613) 535-2687.

WOODSTOCK: For the 1988/89 school year, we will be in need of a teacher for **Grade 3,** as well as a qualified, preferably experienced, **special education** teacher with proven organizational skills. Strengths in French and/or music will be an asset for both positions. We offer pleasant working conditions in up-to-date modern facilities. Direct your resume or inquiries to the principal, John Knox Chr. School, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8. Phone: (519) 539-1492.

Why not place your ad in C.C.?

Wellandport Christian School Society

invites applications for

Primary and Junior Division Teachers

The society operates the Wellandport Christian School and plans to open a second school in Smithville, D.V., September 1988. Applications are invited to fill openings in both schools. Experienced primary teachers and those with the ability to teach French, art and/or physical education are encouraged to apply.

Send letters of inquiry to:
Wm. Thies, Principal
Wellandport Christian School
Wellandport, ON L0R 2J0

ST. CATHARINES
Beacon Christian High School
invites applications for a possible opening for September 1988 in:

English and **Dramatic Arts**

Inquiries from applicants qualified to teach courses in the areas of Bible and the social sciences are also welcomed.

Direct your resume to the principal:
Mr. H. Kater
2 O'Malley Dr., St. Catharines, ON L2N 6N7
Telephone (416) 937-7411

The Society of Christian Schools in British Columbia
SCSBC
invites applications for the position of

Education Co-ordinator/Consultant

This is a half-time position for the 1988-89 school year. The task of co-ordination/consultation will be shared with the present co-ordinator and will involve some of the following tasks depending on the expertise of the successful applicant:
- school program co-ordination and evaluation
- school, classroom and school board consultation
- curriculum co-ordination, development, and implementation
- government relations
- general promotion of Christian education
- office administration

The successful applicant must have experience in Christian schools, an acquaintance with CSI Christian schools, indicate a desire to grow professionally, and assist Christian schools in their development.
The SCSBC office is located in Langley, British Columbia, in the greater Vancouver area. Salary will be commensurate with qualifications and experience. The SCSBC is an organization presently serving 35 schools, many of which belong to Christian Schools International (CSI).

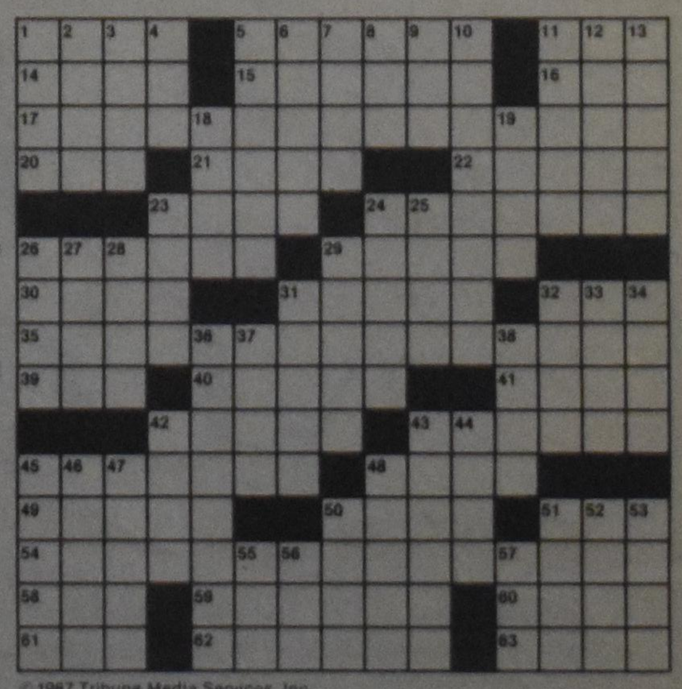
Send letters of application, curriculum vitae, and a statement of philosophy of Christian education by March 15 to:

Society of Christian Schools in British Columbia
4762 - 207A St., Langley, BC V3A 6N9
For more information, contact John Vanderhoek at (604) 530-4600

Events

Weekly Crossword

by Bernard Meren



ACROSS
1 Horse
5 Moving aimlessly
11 Bubbly beverage
14 "— Rhythm"
15 Chief
16 Tire filler
17 Nursery rhyme pair
20 Pub potation
21 So-so grades
22 Buenos —
23 Work the land
24 Modes
26 Cotton fabric
29 Arete
30 Wild ox
31 Panama is one
32 Pinky or Gypsy
35 Piano piece
39 Overhead railways
40 Comic Amsterdam
41 Elysium
42 Steak
43 Satisfy
45 Lands
48 Rap
49 Macaw
50 Press
51 Bosh!
54 Teem
58 Superlative suffix
59 Stritch or May
60 Brainchild
61 — Plaines
62 Count of Monte Cristo
63 Gaze

DOWN
1 Isinglass
2 Kaffiyeh cord
3 Mechanical course
4 Letter from Athens
5 Presbyters
6 OT juniper
7 Encouraging sounds
8 Fruit drink
9 Ship-shaped gold table
10 Love affair of a kind
11 Chaplain
12 Houston athlete
13 Urge onward
18 Sports org.
19 Eat well
23 College gp.
24 Like a julep
25 Wife of Esau
26 Create
27 Dye source
28 Polka —
29 Indian queen
31 Podiatrist's concern
32 Helen's mom
33 Inspects
34 Slave of old
36 Hugged
37 Corner
38 Eager
42 Mountain lake
43 Dials
44 Jenny —
45 Was brave
46 Expunge
47 Heckles
48 Leggy bird
50 "— true what they say ..."
51 Drove
52 Curved molding
53 Tyrant
55 — carte
56 Spank
57 Ice cream portion

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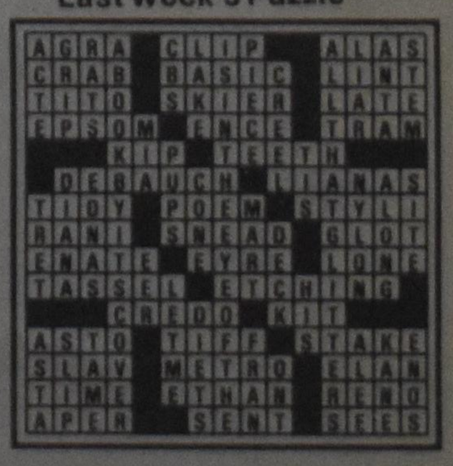
Last Week's Puzzle



Events

With thanksgiving to God,

the Holland Marsh Christian Reformed Church

plans to celebrate its

50th anniversary

on

Sunday, March 20, 1988

10 a.m. & 4:30 p.m.: anniversary services
Wednesday, Mar. 23, 1988, at 7:30 p.m.: social evening

We especially invite all former members and friends to attend. Rejoice with us as we praise God for 50 years of blessings.

Notice to all alumni of
LAURENTIAN HILLS CHRISTIAN SCHOOL
Kitchener, Ont.

A 20th anniversary fundraising dinner

will be held on

March 25, 1988, at 7 p.m.

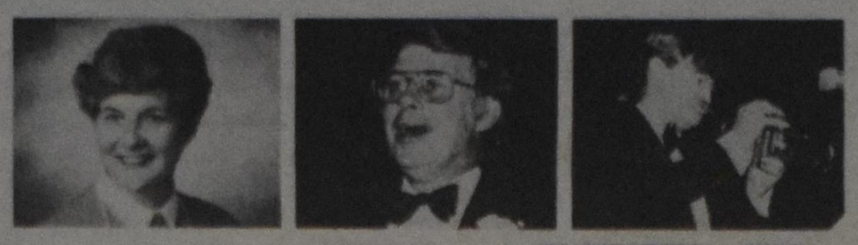
at the

Waterloo Christian Reformed Church

Join former classmates and school friends for a great evening of fine food, fellowship and entertainment. Tickets are $20 per person, which includes a donation of $12.50.

For more information and tickets contact:
Claire Elgersma
27 Homewood Ave.
Kitchener, ON N2M 1X1
Telephone: (519) 578-2508

The Dutch



REINATA HEEMSKERK _____ alto
NICO BOER _____ tenor
MARTY SCHREIJENBERG _ trumpet
JAN VEENJE _____ piano
LOEK VAN DER LEEDEN _ piano
JURRIËN PLENDER ___ organ
HAN KAPAAN _____ oboe

(musical Supervisor Loek v.d. Leeden)

Produced by
Dutch-Traveling
Zwolle The Netherlands
Phone 3138-538363

IN CONCERT

ontwerp E. Schoenman Heerde Ned
Fotografie J.B. Schoenman

For the fifth time, the **DUTCH SEVEN** will come to Canada to perform in several concerts. The group consists of seven professionals who try to convey a message of God's love. In the Bible, the number seven is a number of fullness, which is the reason why they choose this number. Thousands of people have already enjoyed the incredible talents of this group. We hope to welcome all of you.

Manager: W.E. ten Haaf
Obrechtstraat 341
8031 AW Zwolle
Phone: 031.38.538363

CONCERT SCHEDULE:

April 1: CHATHAM
8:00 p.m. in the First Presbyterian Church
Tickets at the door, $8 and $6 seniors and students
For more information call: Mr. J. Janssen. Phone: (519) 352-7944

April 2: HAMILTON
8:00 p.m. in Redeemer College
For tickets phone: Astrid ten Haaf. Phone: (416) 627-3634
Also tickets at the door, $10 and $8 seniors and students
For more information call: (416) 627-3634

April 4: OTTAWA
8:00 p.m. in the St. Andrews Presbyterian Church
Tickets at the door, $8 and $6 seniors and students
For more information call: Mr. C. Hoogeveen. Phone: (613) 224-1597

April 6: LACOMBE
8:00 p.m. in the Woodynook Christian Reformed Church
Tickets at the door, $10 and $8 seniors and students

April 7: CALGARY
8:00 p.m. in the Emmanuel Christian Reformed Church
Tickets at the door, $10 and $8 seniors and students

April 8: LETHBRIDGE
8:00 p.m. in the South Manster Church
Tickets at the door, $10 and $8 seniors and students

For information on the last 3 concerts call:
Mr. D. Grootheest. Phone: (403) 320-2766

Church news

Christian Reformed Church

Called

— to Smithers, B.C., Rev. Barry Beukema of Burdett, Alta.

— to First, Montreal, Que., Rev. Kenneth Ritsema of Pembroke, Ont.

Accepted

— to Jubilee Fellowship, St. Catharines, Ont., Rev. Peter Slofstra, campus chaplain at the University of Western Ontario, London, Ont.

Canadian Reformed Church

Called

— to London, Ont., Rev. E. Kampen of Houston, B.C.

— to Neerlandia, Alta., Rev. W. Den Hollander of Winnipeg, Man.

1988
Coffee Break Convention
July 27–29, 1988
Calvin College Campus
Grand Rapids, Michigan

Growing In God's Riches

Featured Speaker
Dr. Roberta Hestenes
President, Eastern College
St. Davids, PA

Coffee Break leaders, assistants, Story Hour personnel, and all workers in supportive roles will want to be there!

Contact:
Carolyn Van Zee
1731 Clearbrook S.E.
Grand Rapids, MI 49508
(616) 241-6272
or
Jan Venema
7146 Linden S.E.
Grand Rapids, MI 49508
(616) 455-0108

Registration dates
March 1–May 16

CANADA YOUR CARE IS SHOWING.

Community water and sanitation projects – part of today's CARE package. For your continuing financial support, thank you, Canada.

CARE IN ACTION

TO MAKE YOUR TAX-DEDUCTIBLE DONATION, WRITE TO CARE CANADA, P.O. BOX 9000, OTTAWA K1G 4X6

Dutch

Kommentaar met een knipoog

Herman de Jong

De macht van een voorgeslacht

Het rumoer trok zich terug binnen de stadsmuren. De mensen mopperden. Het lichaam aan het galgetouw was te gauw stil geworden. Maar Jan Korvenaarszoon had het verdiend. Heette het niet: hie die ene vrou verkrach, worde verach and sine lijve ene vrach? De jonge vrouw die woelend leven in zich voelde, had haar vuisten gebald tegen het bengelende lichaam. Deze kerel, hoe had hij met allerlei vertelsels haar hart week gemaakt!

Het kind werd geboren en na de zoogtijd door de zusters van het Heilige Lichaam meegevoerd naar het klooster. Later klauterde het tien-jaar oude schandekind over de hoge kloostermuur de vrijheid tegemoet. De jonge Jan Korvenaarsz. werd een gewiekste handelsman in ganzen, eenden en knippen. Hij trok door de contreien van het Ambt Utrecht en die niet wisten van zijn schande, gaven hem goedschiks een nacht onderdak. Jan kon smeuig vertellen over andere landschappen en zelfs landen en men hoorde zijn verhalen aan "metter de monde wiede open."

Het zigeuner-volk nam hem op en een vurige gitzwart-harige meid schonk hem een zoon wiens handelsgeest dat van de vader ver overtrof. Jan Korvenaarsz. junior stal paarden van het muitende Nassau leger en verkocht de magere beesten voor een appel en een ei aan niets-vermoedende boeren. Paarden werden ook zijn ondergang. "Die peerden inde die veerschip over de Ye werden zheer bange ende konden op de holle niet slaen so daer wateren rondomme whaeren, ende dat scheepken mit die veerman ende ene zwarte kherel verzonk."

Drie geslachten later vinden we de naam Jan Korvenaars terug in de kapiteins-lijst van de Oost-Indische Compagnie. De man moet een geweldige handelsgeest gehad hebben, want de Heeren Zeventien hielden hem aan ondanks het feit dat "deze Spaens-ghelijkende kherel mit sijne swaerte ogen ende haeren nicht bekwaem was tot enige Godsdienstighe oefeningen metter het volk van sijne schip, daar hij mit die ijselijkste kreten ende vloeken de woelende baren bezwoer." Toch hield men hem "op de waile" toen hij ouder werd, en kapitein Jan kwijnde weg in het "armhoes" aan de Weteringsche Schans. "Sijne dochteren Maaike en Griete, mitsgaders sijne enighe soon Jan, ene koopman aan de Spui ende ene seer gevoelige Christelhijke man" vonden het blijkbaar onnodig hun vader "bij de kherke" te begraven.

Bij het opgraven van een oud kerkhof vinden we een eenvoudige grafsteen waarop enige golven, een walvis, en de naam Jan Korvenaars.

Omstreeks 120 jaar later duikt er een Jan Korvenaars op in de schone veste Groningen. Zijnde één van de rijkste kooplieden van de stad was hij "menig jaar lang" voorzitter van de Groningse Rederijkerskamer. Hij maakte "alderaardichste en straelende gedichten, en zijn verhalen sprankelden als het edelste vocht dat rijkelijk gedronken werd terstonde van de heerlijkste rederijkers avonden." Op middelbare leeftijd heeft deze gepruikte mijnheer vele Wildervanckse landouwen onder zijn beheer, alwaar turf wordt gestoken. Elke maand reist hij per koets naar zijn bezit om "zij die daar zeer langzaam werken" te controleren. De veenarbeiders en hun bazen waren doodsbenauwd voor hem. Men noemde hem "De Spoanse Generoal mit git-swaarte ogen in de kop." Maar de werkbazen en voorsnijders merkten al gauw dat die strengheid wegsmolt als sneeuw voor de zon als de "Spoanse Generoal" op zijn praatstoel zat. "Hij zatter dan mit de kroeke jenever tussen de knijen zo alderaardigst over allerhande zoaken te vertellen dat wie mit open mond (hoe is het mogelijk) noar hom zaten te luusteren."

De zoon van deze generaal was ene Dr. Johannes Iverdinck Korvenaars, Professeur Literaire aan de universiteit van Leiden. Alweer iemand die bezig was met de letteren. Maar van handelen had hij geen benul. Hij dronk als een kanon en nadat hij het kapitaal van zijn vader in één machtige teug had verzwolgen, verdronk hij zich in één der Leidse grachten. De professeur had zes dochters en evenveel zonen. Het grote gezin verspreidde zich over Nederland en zou wellicht in de doofpot des vergetelijksheids zijn geraakt, ware het niet dat een laat nakomertje van het beruchte Korvenaarsgeslacht onze aandacht verdient.

In het jaar 1946 wordt er in het gezin van Lieuwe Korvenaar, woonachtig te Finsterwolde, provincie Groningen, een jongetje geboren. De blonde Friese vader staat met grote verbazing naast het wiegje en fluistert tegen zijn vrouw: "Hoe bestaat het Janske, pikzwart haar en gitzwarte ogen. Het kon warempel wel een zigeunertje wezen, nou?"

In 1954 emigreren de Korvenaars naar Canada. Het jongetje Jan wordt een fikse knaap, maar aan de tengere kant. Als zijn broertjes en zusjes in de eerste weken van de zomer met roodverbrande gezichten rondlopen, wordt Jans gezicht alleen nog maar wat bruiner. Verbranden doet hij niet! Als hij vijf jaar oud is, ziet moeder Janske op een goede zaterdagmorgen haar hele kroost op het grasveld zitten. Kijk nou toch es: met open monden zitten de oudere kinderen naar het kereltje te luisteren. Wat kan hij vertellen! Waar haalt hij het vandaan! Als Jan 15 jaar oud is wordt hij Zondagschool onderwijzer, en voor vader en moeder Korvenaar is het een uitgemaakte zaak dat Jan dominee zal worden.

Maar Jan heeft een andere eigenaardigheid. Hij heeft een grote liefde voor auto's en rommelt graag rond bij Ford Dealer Johnson na schooltijd. Op het grote parkeerterrein staat een "used car" die men aan de stenen niet kwijt kan. Meneer Johnson zegt tegen Jan: "Als jij die auto voor 1,200 dollartjes kunt verkopen mag je de rest houden." Jan brengt die avond 400 dollartjes naar de bank. De handelaar is in hem geboren en in zijn vrije tijd verdient hij meer dan vader en moeder samen ....

In 1977 is Jan afgestudeerd en de jonge dominee krijgt een beroep naar een kerkje in Canada. Tjonge, wat kan dat domineetje met zijn gitzwarte haar en donkere ogen preken. De gemeenteleden vinden het alleen wat vreemd dat hij van zijn dominee's salarisje een Mercedes Benz kan rondrijden. En in zijn garage staat ook nog een BMW sportwagentje. Men vindt het ook eigenaardig dat dominee op zijn vrije maandag spoorloos verdwijnt. Totdat een gemeentelid in de naburige grote stad een auto koopt en hem daar in een verkoop-kantoortje ziet rondscharrelen.

Voordat de kerkeraad hem daarover kan onderhouden, krijgt dominee een beroep naar de grootste kerk in Grand Rapids. Een ouderling moppert: "Daar zullen ze hem die fratsen wel afleren!" En inderdaad, in die grote gemeente houdt Jan zich bij zijn leest .... Elke zondag luisteren 1,200 mensen met open mond naar zijn welgekozen volzinnen.

De pastorie in Grand Rapids staat vol antieke klokken en kasten. De sjieke, met zorg gekapte dames die hun wekelijkse bijbelclub tussen al dat antiek houden, merken helemaal niet dat van tijd tot tijd sommige klokken en kasten verdwijnen en er anderen voor in de plaats komen. Want de beste dominee in Michigan heeft nog altijd zijn vrije dag ... en soms heeft hij het nare gevoel alsof eeuwen hem achter de broek zitten!

Herman de Jong woont in Jordan Station, Ont.

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Calendar of Events

Feb. 29 - Mar. 20	World Home Bible League presents "Footprints of the Reformation," a multi-media event by Don VanPolen. **Feb. 29:** Newmarket; **Mar. 1:** Brampton; **Mar. 2:** Georgetown; **Mar. 3:** Barrie; **Mar. 4:** Orillia; **Mar. 5:** Burlington; **Mar. 6:** Thornhill; **Mar. 7:** Burlington; **Mar. 8:** London; **Mar. 10:** Ancaster; **Mar. 11:** Wellandport; **Mar. 12,13:** St. Catharines; **Mar. 14:** Clarkson; **Mar. 15:** Jarvis; **Mar. 17:** Grimsby; **Mar. 18:** Whitby; **Mar. 19:** Port Perry; **Mar. 20:** Newmarket. Watch local bulletins for details!!
Mar. 5	Organ concert by Dirk Jansz. Zwart at 8 p.m. in the Mountainview CRC, **Grimsby**, Ont. Tickets $3.00 pp., $8.00 family.
Mar. 7-10	Organ concerts by Andre Knevel in California. **Mar. 7:** 8 p.m. in CRC, **Ontario**, CA; **Mar. 8:** Trinity Episcopal, **Escondido**, CA at 8 p.m.; **Mar. 9:** German Methodist (12 noon), **Los Angeles**, CA; **Mar. 10:** Trinity CRC, 8 p.m., **Artesia**, CA.
Mar. 9	Organ concert by Dirk Jansz. Zwart in **St. Catharines**, Ont.
Mar. 11	Inauguration of Dr. John Boersema as full professor of business in the auditorium, Redeemer College, **Ancaster**, Ont. He will speak on: "Christian Perspective on Free Enterprise: End or Means?" at 8 p.m. Free admission. Informal reception to follow. For info. call (416) 648-2131.
Mar. 9-Apr. 8	"Encounters": The art of Flora Visser, deals with relationships. See her thought-provoking works at Redeemer College, **Ancaster**, Ont., 9:00 a.m. to 9:00 p.m. Monday through Saturday. For info. call (416) 648-2131.
Mar. 11	Organ concert by Dirk Jansz. Zwart, at St. Michael Church, **Prince George**, B.C.
Mar. 11	Organ concert by Andre Knevel at 8 p.m. in Maranatha Can. Ref. Church, **Surrey**, B.C.
Mar. 12	Organ concert by Dirk Jansz. Zwart, Canadian Reformed Church, **Smithers**, B.C.
Mar. 12	Men's Life Workshop at the CRC, **Mt. Brydges**, Ont.; 9 a.m. -4 p.m.
Mar. 12	Organ concert by Andre Knevel, at 8 p.m., in Can. Ref. Church, **Abbotsford**, B.C.
Mar. 14	Organ concert by Dirk Jansz. Zwart, at the CRC, **Terrace**, B.C.
Mar. 17	Organ concert by Andre Knevel, at 8 p.m. in Emmanuel CRC, **Calgary**, Alta.
Mar. 18-19	Springfest '88 at Redeemer College, **Ancaster**, Ont., for senior high school students. Bring a friend and stay over at the college for a weekend. Exciting events, prizes, workshops, sports, a free T-shirt and more. Get a first-hand feel for university life from a Christian perspective. For info. call Redeemer College toll free at 1-800-263-6467 or locally at (416) 648-2131. Free admission.
Mar. 18	Organ concert by Dirk Jansz. Zwart at the First CRC, **Lynden**, WA.
Mar. 18	Organ concert by Andre Knevel, at 8 p.m., in St. Augustines Church, **Lethbridge**, Alta.
Mar. 18-19	"Partnership in the Gospel" Conference at Third CRC (St. James United), **Edmonton**, Alta. For info. call (403) 489-8563.
Mar. 20	Spring concert at 8 p.m. in the **Ingersoll** CRC (429 King St. W.). Choirs participating: "Shining Lights" (Aylmer), Bel Canto (London) and Ingersoll CRC Choir.
Mar. 20	50th anniversary of the **Holland Marsh** Chr. Ref. Church. Services at 10 a.m. and 4:30 p.m. **Mar. 23:** 7:30 p.m. social. Former members and friends are urged to attend.
Mar. 23 - Apr. 8	View the works of Christian community artists including children, at the juried exhibition "Community in Visual Expression," at Redeemer College, **Ancaster**, Ont., 9:00 a.m. to 9:00 p.m. Monday through Saturday. For info. call (416) 648-2131.
Mar. 24	CFFO provincial board meeting from 10 a.m. to 4 p.m. in the CRC, **Georgetown**, Ont. For info. call (519) 837-1620 (CFFO office).

Advertising Deadlines

Dated	Mailed	Two-column ad deadline	Classified deadline
Fri. Mar. 11	Tues. Mar. 8	Wed. Mar. 2-8:30a.m.	Thurs. Mar. 3-8:30a.m.
Fri. Mar. 18	Tues. Mar. 15	Wed. Mar. 9-8:30a.m.	Thurs. Mar. 10-8:30a.m.
Fri. Mar. 25	Tues. Mar. 22	Wed. Mar. 16-8:30a.m.	Thurs. Mar. 17-8:30a.m.

Books/Meditation

Robert VanderVennen, book review editor

Canadiana

Adventure in the high Arctic

The Fur Country, by Jules Verne, translated by Edward J. Baxter. Toronto: NC Press, 1987. Paperback, 349 pages, $9.95. Reviewed by Robert VanderVennen.

I was surprised to find that Jules Verne, the French pioneer of science fiction who wrote *Twenty Thousand Leagues Under the Sea* and other imaginative adventure stories, also wrote a book about Canada, about the high Canadian Arctic. It was written in 1873 and was translated from the French by the Head of Modern Languages at Don Mills Collegiate Institute in Toronto. The book is embellished by the extraordinary lithographs which appeared in the original French edition.

The book is an exciting adventure of 20 people who set out to establish a fur trading post for Hudson's Bay Company north of the 70th parallel. They overcome all sorts of obstacles to find an ideal location far enough away from competitors and from animal stocks which have thinned through over-killing. But after a dramatic volcanic eruption they find to their horror that the cape on which they are located has become a huge floating ice island, cut off from the mainland. Although nearly annihilated several times, their ingenuity and heroism see them through.

The adventurers are led by soldiers in the employ of Hudson's Bay Company plus a few women, including professional explorer Pauline Barrett (who seems to be Verne's alter ego) and an astronomer who went to study a far northern eclipse. The characters are developed well, though in the fashion of 100 years ago all the people are super-competent and only good can be said about them, except for the single-minded and morose astronomer and bumbling Corporal Joliffe, whose saving feature is his resourceful wife.

Verne seems to have done enormous research on the geography and way of life in the far north, as there is much specific detail to give authenticity. It is curious to see Alaska identified as "Russian America," and to hear Lieut. Hobson, the leader of the expedition, pompously say, "I'm only a humble servant of the Hudson's Bay Company, ma'am, and what does the company exist for but to make higher profits by risking its capital and the lives of its agents?"

I enjoyed reading this story (though it drags out at the end) and recommend it as an adventure story about the Canadian high north.

Christian living

The ministry of encouragement

The Healing Art of Encouragement, by David W. Aycock. Wheaton: Victor Books, 1987. 154 pp., paperback, $8.50. Reviewed by Robert VanderVennen.

We all can use an encouraging word. There are reasons enough to become discouraged.

This book helps us help others through encouragement. I was surprised to find, via its contents, how much the Bible pushes encouragement. The author helps us develop love and concern for others from which encouragement comes as more than a passing superficiality. The most effective part of the book, I think, are the two chapters from which we can learn to listen more sensitively to others. One chapter deals specifically with encouraging children. And readers can be helped to strengthen their personal relationships.

We should tune in to this book's message. Too often the strongest possible praise people are able to give each other is to say "It wasn't too bad." To encourage is not to promote pride.

Written by a practising counselling therapist, the book is not profound but presents some practical, biblical common sense. There may be too much interweaving of Bible verses and personal experiences, but the book is not a glib how-to-do-it manual. With the use of a leader's guide it can be taught in 13 lessons to a church school group.

See page 17 for advertising deadlines.

Christian living

Moralistic fiction

A Life in Her Hands, by Shirlee Evans. Kitchener, Ont.: Herald Press, 1987. Paperback, 188 pages, $8.35. Reviewed by Robert VanderVennen.

I wrote for a review copy of this novel because it comes from a Mennonite publisher. I greatly respect the sensitive and rich worldview of Mennonites and hoped the fiction they publish would reflect that in works of literary quality. This book is a disappointment in that respect.

The author's foremost intent seems to be to express her ideas of what an unmarried girl should do if she finds herself pregnant. If it's not feasible to marry the father, she should not seek an abortion but should give the baby up for adoption. The secondary intent is to witness to the gospel so that readers will be saved. The reason for writing is to carry these two themes in fictional form.

The action is largely predictable, the characters are largely stereotypes and the overall effect is largely moralistic. Although written without much artistic skill, the central figure is developed well and the story does move through its climax effectively.

A New Creation

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman
Rev. Richard Stienstra
Rev. Jack Vos, Reporter
Dr. Jack Zeyl

Note: The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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Wayne Brouwer

Why Jesus died

"This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross." **(Acts 2:23)**

Why did Jesus die? Was it the result of a tactless personality that pushed people a little too far a little too often? Did Jesus earn his own end by unnecessarily striking out at the powers in authority around him?

Why did Jesus die? Was it perhaps the cruel twist of fate: a kindly teacher caught in the clutches of circumstances beyond his control? The leaders of the people meant well, Jesus meant well, Judas meant well; but altogether, their meaning well worked at "cross" purposes, and Jesus was tragically trapped in forces which eliminated him.

Why did Jesus die? Was it a political manoeuvre, with the Jewish leaders and Roman officials vying for control? Jesus provided them with a public test case in asserting authority. Neither group really wanted him dead; He just happened to be the means by which each body could force the issues and declare its sovereignty.

Why did Jesus die? Was it a brilliant statement of ultimate commitment on his part? After all, hadn't He declared that dying for another was the greatest expression of love a person could make? The attacks on his ministry were mushrooming. If no dramatic turn of events were to sidetrack the steamroller of persecution, soon the entire little band would be summoned to death. Only his act of self-sacrifice would defuse the threat, and He would die alone in the public spectacle of ultimate love.

Why did Jesus die? Was it Satan's perverse victory in destructive toying with God's good world? Was it a spiritual battle that used Jesus as a pawn, and crushed him in the heinous jowls of hell?

Why did Jesus die? Was it God the Father's bloody thirst for justice at any cost that sent His Son to the cross? Was this the means that justified the directives of eternity?

At one time or another I hear each of these suggestions. Sometimes they are the whispers of theologians who live on in the study-time dialogues between books on my shelves. Sometimes they are the bitter cries of young women and men who seek to justify their desires to stop believing. Sometimes they are the tired thoughts of older folks whose energies have been drained by life's struggle through the wilderness. Sometimes they are the players on the chessboard of my own heart.

Divine plans, human acts

Why did Jesus die?

Peter's sermon doesn't really make the causes and effects all that apparent. But it does note two very important things: on the one hand, Jesus' death was far more significant than just a chance tragedy in the circumstances of history. God was behind the event from the dawn of time. There was purpose in Jesus' death, purpose that is not always fully explained from the mist-shrouded perspectives of finite minds. All the details are not clear, but this is unmistakable — the death of Jesus on the cross was the key and central element in divine redemptive plans. It cannot be ignored. It cannot be explained away. It cannot be fully judged except from heaven's view.

But on the other hand, the death of Jesus points to the desperate state of human affairs. "Wicked men" put him there! Human intent pounded the nails. Shameless denial of Jesus' own message of heaven's hope hammered the body to the cross. God intended it, out of love. Humans delivered it, out of hate.

Why did Jesus die? In the amazing mystery of eternal planning and historical acting, total depravity and unconditional election walked hand in hand. And the death of Jesus, cloaked in theological mystery, becomes a pressing call: do you believe it was for you?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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